

HIMALAYA JYOTI

By

SRI SWAMI SIVANANDA

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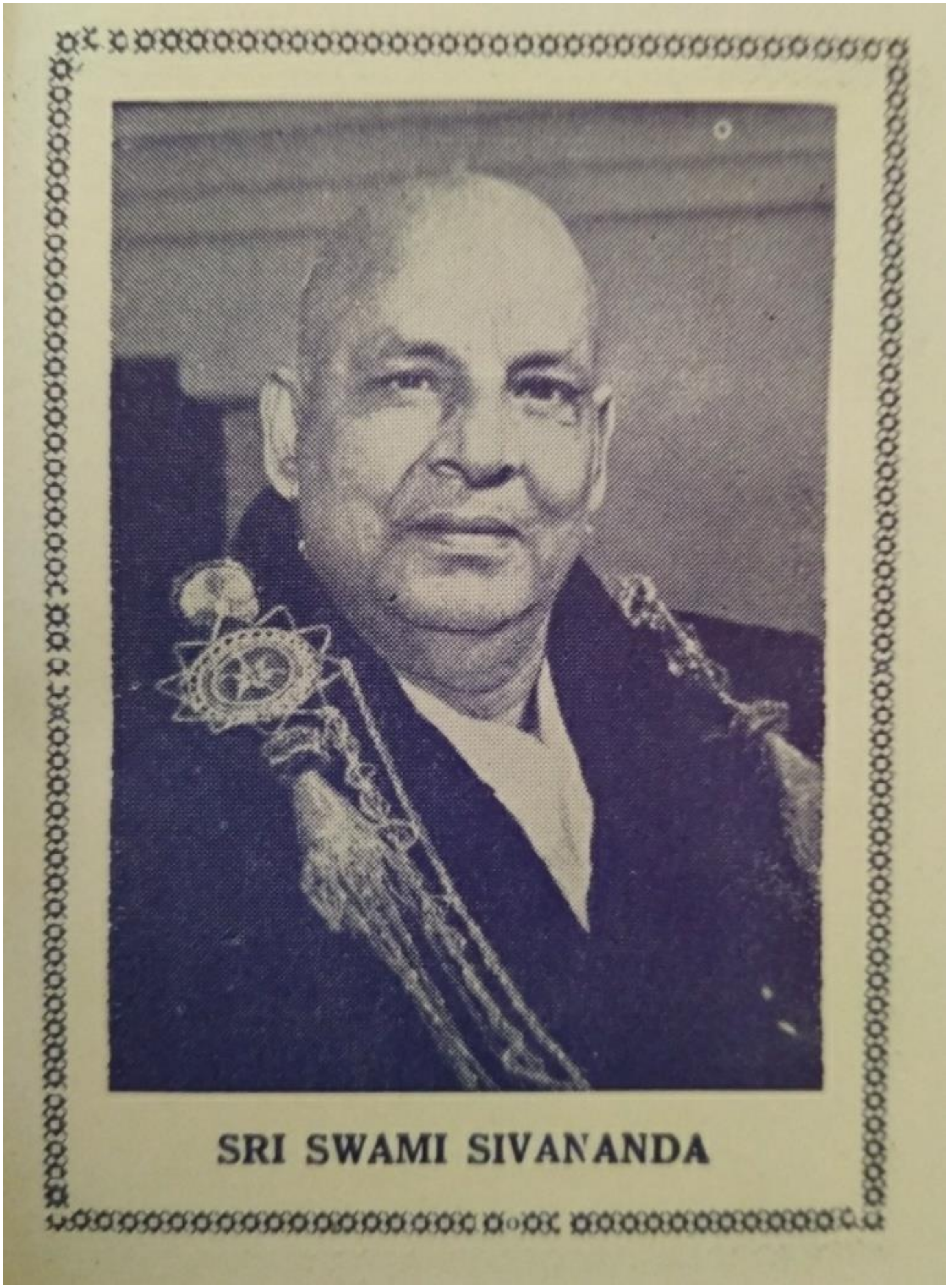
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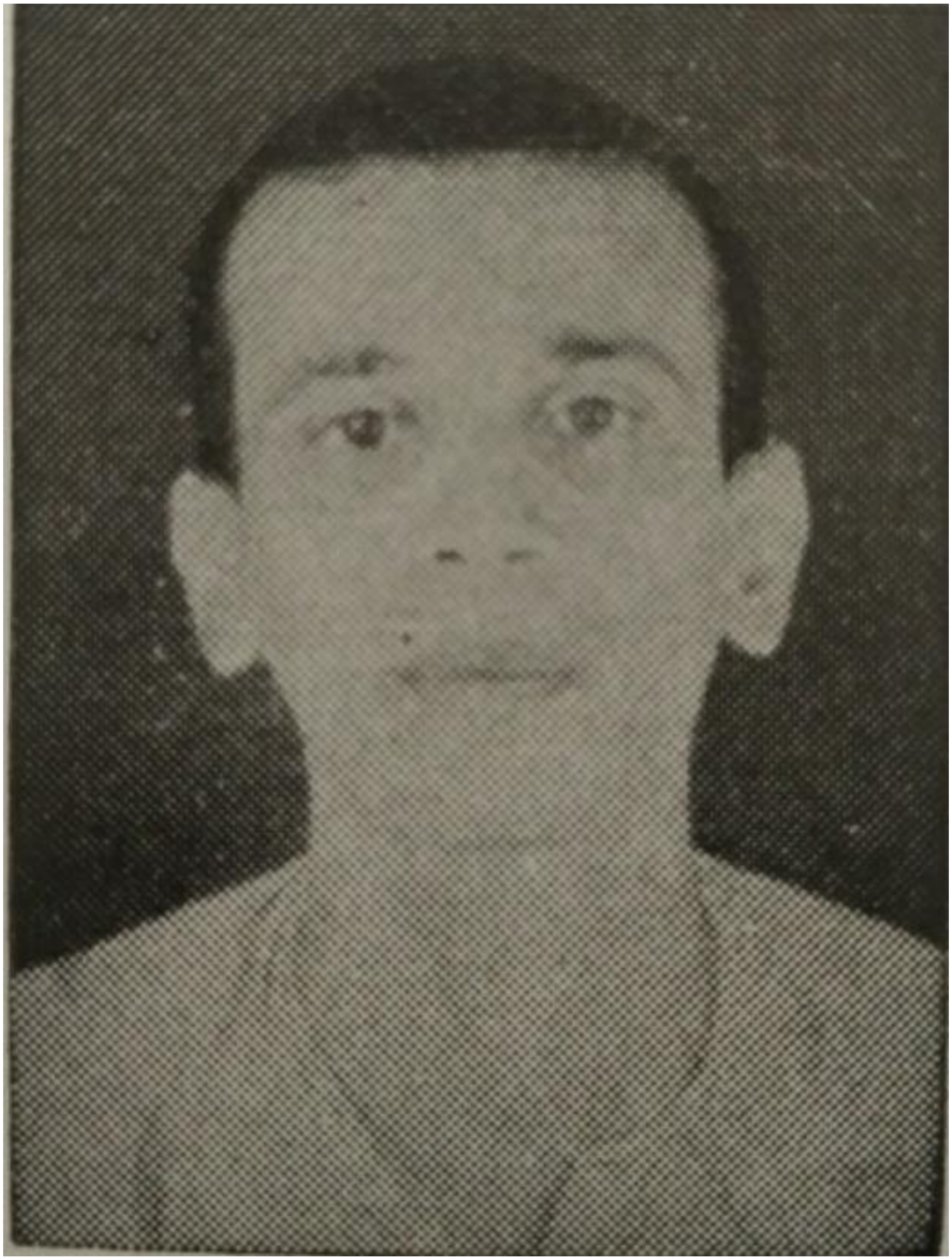
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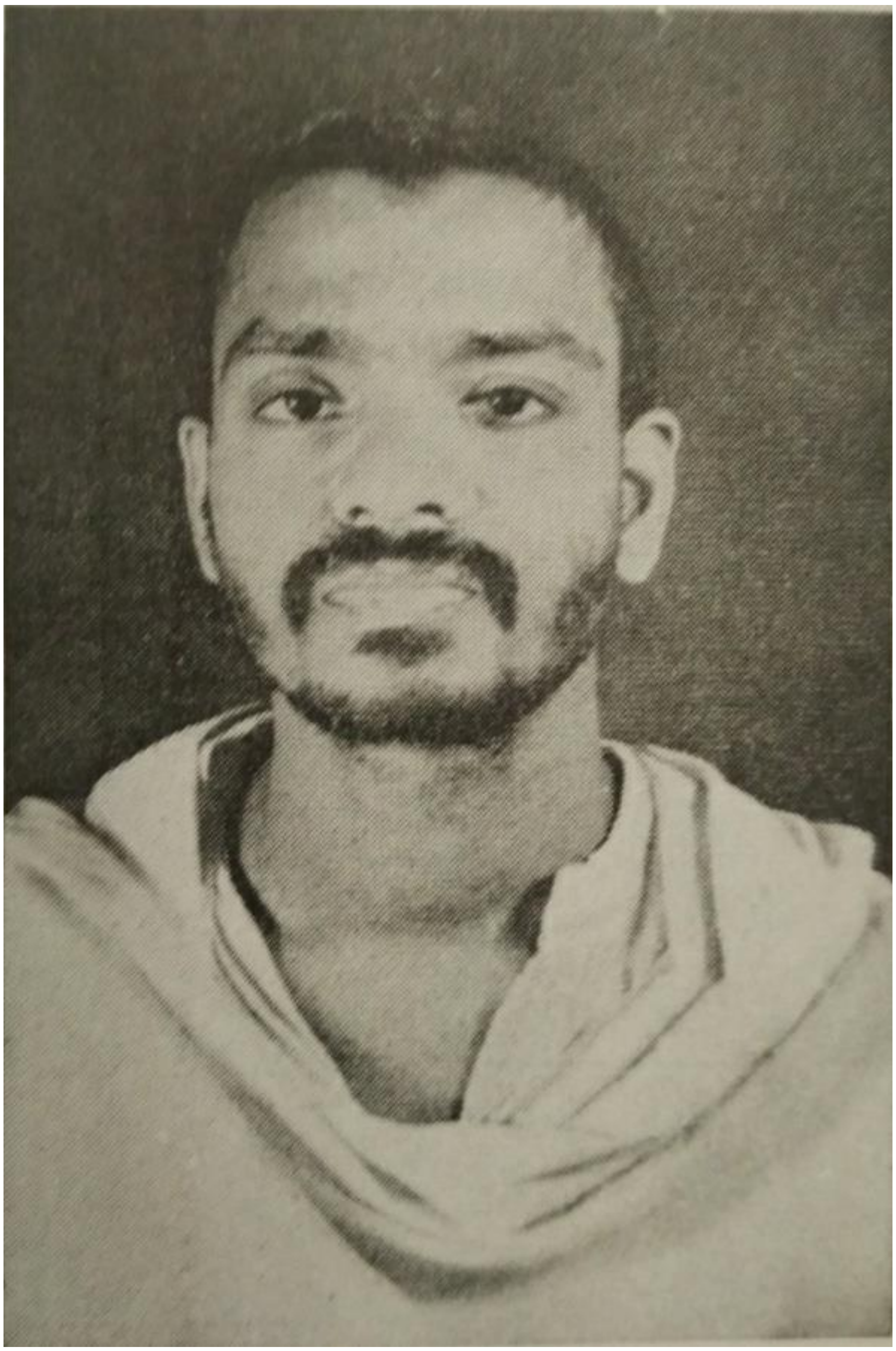
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PUBLISHERS' NOTE

Through the pages of this pocket book, shines the Himalaya Jyoti. Himalaya Jyoti is the Light of the Sages and Seers, who, by sleepless night of intense meditation, attained Illumination. We have a living Sage and Seer in our midst SRI SWAMI SIVANANDAJI MAHARAJ. This volume is the latest from His Pen.

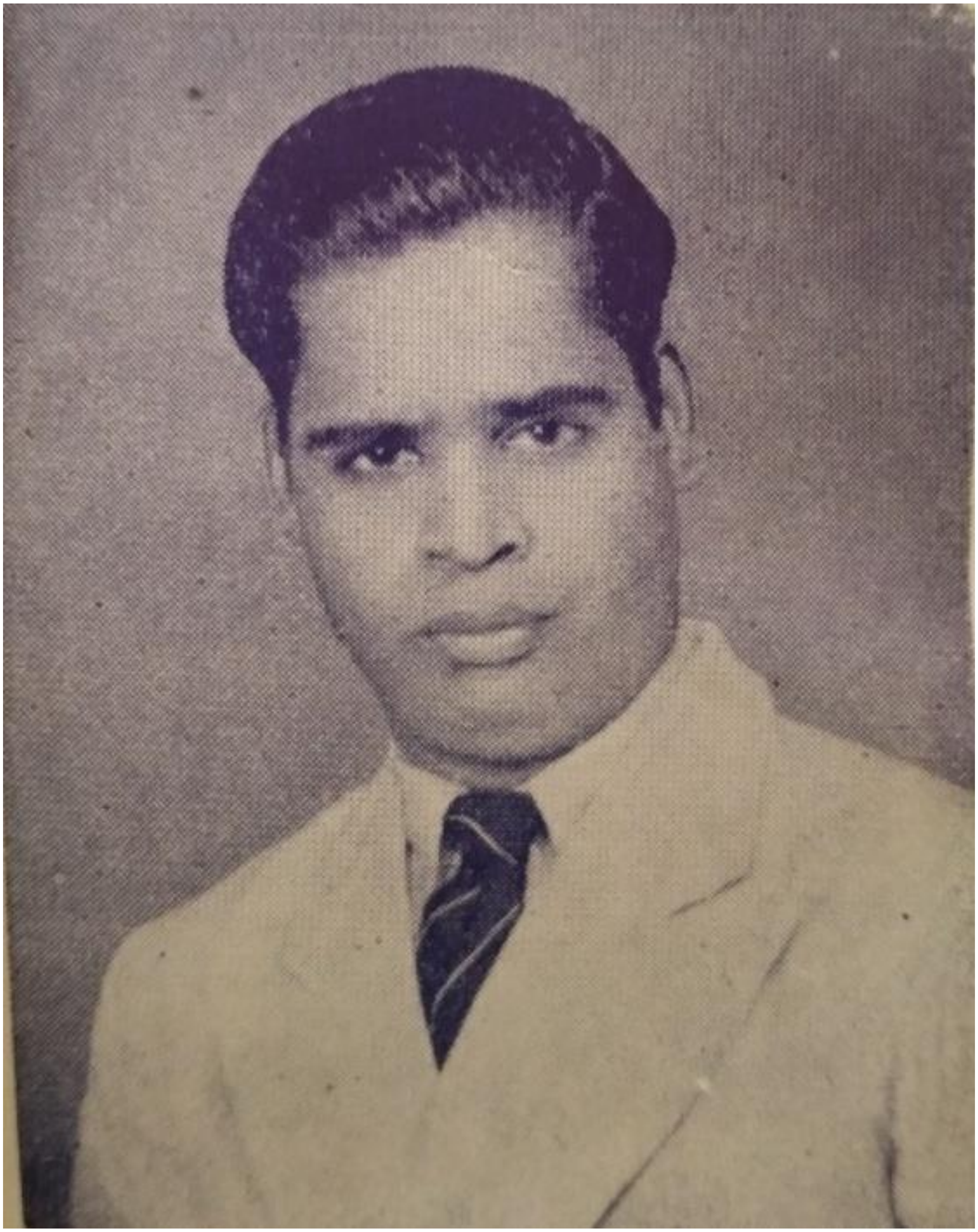
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CHAPTER I

SUPREME EXCELLENCE OF HUMAN LIFE

i. Rejoice, O man!

ii. The greatest gift of gifts.

iii. Harken to thy glorious destiny.

iv. Face life boldly; be heroic.

v. Grandly endeavour unto glory.

vi. This is life victorious.

vii. Glory that is divine life.

viii. Gems of admonition.

i. REJOICE, O MAN!

1. You are the heir apparent of God. Why do you beg from door to door? Why do you starve in the midst of plenty? All things are thine. Sun is thy brother, Moon is thy sister.
2. Lift up your mind and heart into divine glory. Recover your divine lustre.
3. Awake, O Man! Thou art a pilgrim of the infinite. Conquer desires and cravings and attain the peace that passeth understanding.
4. Come then. Wait not, go thou forth. Be afraid of nothing. March forward and reach the goal of oneness with God
5. Every man is a Divine Soul incarnate.
6. Man is divine in his essential nature.
7. Man was created for a higher destiny, for God-realisation.
8. In our real nature each one of us is divine. The purpose of human existence is our realisation of the divinity within ourselves.
9. Man is a pilgrim on his way to regain that which he has lost-God.
10. Find your way back, to your divine Home, the abode of eternal bliss and everlasting peace.
11. O wanderer in the desert of this world. Beware of all mirages. Delay not. Tarry not. Be quick. Take up the torch of wisdom and hold it aloft so that it may illumine your own path to the goal as well as the path of millions around you. Make haste lest you repent. Conquer your lower mind.

12. Fear not. Know thou art the immortal Soul. Not this changing mortal body. Go, dwell in peace. Dwell in that supreme Silence Ever assert your latent Divinity.

13. O Man! Believe in the Supreme power of God, the unseen teacher, Who through Nature herself teaches men the secret and source of eternal bliss. Wake up, Wake up from the slumber of ignorance.

14. You are already pure, free and perfect. You are not to bring anything from outside to make yourself perfect. You will have to remove the veil only. You must realise the divinity that is already in you.

ii. THE GREATEST GIFT OF GIFTS

15. Forget not this, O man! This human birth is a gift from God. Waste not this life in sensual pleasures. You cannot get this human body again and again. Meditate. Grow in wisdom. Attain illumination.

16. It is man's birthright to be free. It is his inheritance to come in conscious possession or realisation of the treasure house of infinitude, eternal wisdom and everlasting bliss.

17. The realisation of Absolute Consciousness or Brahman is the destiny of man.

18. The highest duty of man is to know the spiritual Truth of Non-duality.

19. At some period in our unfoldment each of us realises the truth of our divinity.

20. Man's life is incomplete until the Supreme Consciousness begins to manifest and unfold in him.

21. Be not afraid of anything. You can do wonders. Your essential nature is fearlessness. Fearlessness is Brahman, the Absolute. Tat Twam Asi. Thou art Brahman. Be bold.

22. Immortality is thy birthright. Realise this now and here.

23. Endeavour to realise the presence of God as a living power in your life.

24. Man's pilgrimage through the many to the One is the most sacred pilgrimage. His pilgrimage is a pilgrimage through sorrow and pain to the goal of bliss in God who is Bliss.

25. Man is constituted of the essence of food. Life is nourished by food. Life and breath is the basis for tapas. Food is the basis for life. Physical life is the basis for the spiritual life. Keep the body heal hy and strong.

26. The happiness of man lies not in wealth or body, but in righteousness, renunciation, understanding, discrimination meditation and Self-realisation.

27. As Truth and Wisdom is the core of man's being, the natural urge of every man is, in some way, to know what the ultimate Truth is and of his own True Nature.

28. The idea of man's inherent divinity is as old as time.

29. There is within you Brahman or the Eternal Consciousness, an Immortal Flame.

30. The source of Grace and illumination is open to every man.

31. Look not outside for light, peace joy and bliss, but look within.

32. True happiness is not beyond in some luxurious heaven. It is here in your heart, in your own Atma or Soul.

33. Truth must be discovered in the depth of one's own being.

34. The Lord dwells in your heart. Wander not afar. But go within and meet Him. Abide in Him peacefully for ever.

35. In the depths of your soul the voice Eternal speaks. "Wake up. Thou art immortal All blissful Soul. Tat Twam Asi".

36. Aim at finding your centre. It is within you. It is Brahman or the Supreme Self. Do not move on the circumference of life. Touch the depths of conscience.

37. Swim in the ocean of bliss. Enjoy the stupendous Stillness. Plunge in the river of Eternal life. Realise the eternal Light of the Divine Reality.

iii. HARKEN TO THY GLORIOUS DESTINY

38. Man's future is absolutely in his own hands, and entirely depends upon his will, right thinking and right exertion.

39. Your life is what you have made by your own thoughts and actions.

40. By sublime thinking life can made nobler and happier. Be

41. You are born with subtle impressions and tendencies brought from previous lives. You also acquire new ones in your present life. Good tendencies help your spiritual progress. Evil ones obstruct your spiritual advancement.

42. A man is born into the world that he has made.

43. Karma or deeds do not Perish. They produce effects.

44. Karma or action, whether bad or good, decides the character of man's next life. Perform good deeds.

45. Sow a thought and you reap an act. Sow an act and you reap a habit; sow a habit and you reap a character; sow a character and you reap a destiny. You have created your destiny. You can undo your destiny by thinking: "I am all-pervading Immortal Atman."

46. The Karma Theory alone can explain the inequality of temperament and circumstances, which we see in men.

47. One need not necessarily or always have to wait for another birth to enjoy the fruits of present Karma. According to the intensity and enormity of the merit or de merit of the Karmas, one can experience their fruits within 4 years, 4 months, or 4 days.

48. There is nothing wrong with the world, but there is something with you, with you only. Examine. Analyse and Know. You will be ever happy

49. Love God. Know God. You will have everything. You will be full.

50. Listen, God will speak. Obey, God will act.

51. This world is your silent teacher. It is a vast university.

52. A strong faith, a strong Will and a strong determination can accomplish anything in this world. Therefore develop faith, Will and determination.

53. Fear of failures attracts failure. Be hopeful. Be courageous. Courage is hope. Hope is courage.

54. Strong determination will give you sure success in all undertakings and in the spiritual path.

55. Note down every day what mistakes you have committed. Correct yourself. Do not repeat them. Pray. Cultivate virtues. You will grow in purity, strength and wisdom.

56. Nothing is impossible to one who has an irresistible pure and indomitable will.

57. Prepare a plan for self-development and carry it through with strong determination and strong will, with patience and perseverance.

58. Man alone is competent for Karma and Knowledge. He is endowed with discrimination and reason. So he is pre-eminent in God's creation.

59. Renounce all weakness. Awake. Awake. Deathless art thou, infinite, immortal art thou. Live in the Eternal.

60. Renounce all weakness. Awake! Awake! Take sorrow and happiness as gifts to thee from God. Immortal, endless, infinite art thou. Work, yet be from work, detached. Seek not the fruits of work. Dedicate thy life to God.

iv. FACE LIFE BOLDLY; BE HEROIC

61. Be of single aim. Have definite purpose. Apply tenaciously. Be regular and diligent. You will always succeed.

62. You came alone. You will go alone. Know thy Self. Be optimistic. Have comprehension. Strive. Discover, the Reality in your heart. Turn to the Divine Source and become one with it.

63. Study the "Voice of the Himalayas". Become spiritual. Elevate yourself. Become illumined. Practise and become perfect.

64. Repentance-change of mind, is the gate-way to moral and spiritual uplift.

65. Keep cool and collected in all adverse situations. Do not be depressed

    Give up anxieties. Have full faith in God. This is the way to success.

66. Every fall is a rise. Every defeat is a spur to a greater victory. Every failure is a stepping-stone to success. Every sleep is a prelude to a new awakening. Nil desperandum. Never despair.

67. Failure is a better teacher than success.

68. Be steadfast. Have patience in your endeavours. Endure all kinds of pains and sufferings. You will be successful.

69. Endeavour enables man to endure and endurance stimulates his endeavour.

70. No endeavour can lead to success uUnless it is accompanied by endurance.

71. Be patient. Be forbearing. Be forgiving. You will enjoy harmony and peace. You will develop Will-power.

72. We are all in God's hands. God's hand is in everything that happens. So everything must come to pass at the right time.

73. Interest, attention, self-confidence and concentration are the requisites for attaining Samadhi or God-realisation and success in all undertakings.

74. Man verily is the sacrifice.

75. If you want salvation, renounce all objects as poison. Take recourse to mercy, cosmic love, truthfulness, courage, dispassion, serenity, discrimination, self-restraint as nectar.

76. Admonish thyself, watch thyself, lift thyself and control thyself.

77. Happy is he who is endowed with discrimination, dispassion and aspiration. Happy is he who is meditating earnestly. Happy is he who is resting in his own Satchidananda Swaroop in Nirvikalpa Samadhi.

78. Man alone has an intelligence, discrimination, a conscience, and spiritual aspiration. So, he will attain God-realisation.

79. Renounce cravings and egoism. Be passion free. Sacrifice your heart, m.nd and will to the Lord. Be devoted to the Lord. Be serene. Be pure at heart. You will enter into the Lord. You will win for ever and ever the peace eternal.

80. Spirituality is a mighty dynamic force, which helps to attain the only human goal-God-realisation.

81. Do not live to die but die to live.

82. Life is an adventure aimed at capturing the city of Eternal bliss and immortality.

v. GLADLY ENDEAVOUR UNTO GLORY

83. There are two inclinations in man. One prompts him to do good and the other impels him to do evil. There is an eternal fight within between good and evil. Meditate. You will gain strength to conquer evil. Pray. You will get help from God to fight against evil.

84. There is an internal war in man between reason and the passion, between Sattwa and Rajas, between good and evil.

85. Believe in the ultimate triumph of good in every situation.

86. Slay egoism. Annihilate selfishness, desires and cravings. Kill lust. This is real crucifixion.

87. Do the right. Have full trust in God. You will always be protected.

88. Vow is beneficial to prevent you from lapsing into error. If you take a vow and then go on giving up, it is not a vow at all, but a proof of your fickleness. Make solemn resolves; Do not take a vow. If you take a vow, you should stick to it at all costs. Otherwise vows will lose their sanctity.

89. Life is sustained on hope, and aspiration the struggle for betterment and the zest for fulfilment.

90. Aim fervently for the attainment of a perfect life.

91. Mind your own business. Do not interfere or meddle with others' business. Learn to be silent.

92. Be not a slave of your social and economic environments.

93. The senses and mind tell you that the worldly experience is real but the Vivek or discrimination tells you that the worldly experience is an illusion.

94. The mind tells you that this body is the soul but enquiry tells you that the immortal Self distinct from the body, is the eternal Atma.

95. Discriminate between the real and unreal, between right and wrong, between good and evil, the selfish and unselfish, the divine and the un-divine, between truth and falsehood.

96. He who has no discrimination is really blind.

97. Build the fortress of discrimination, construct the gate of self-restraint, annihilate temptation by the sword of knowledge.

98. Subdue passions of a brute nature. Control the animal characteristics. Will attain God-realisation. You

99. Come. Listen. Practise. Meditate. Live a dynamic life of truth, purity, unity and divinity. Attain that inward stillness and silence.

vi. THIS IS LIFE VICTORIOUS

100. The basic urge in life to rise above limitations, to progress towards ever-elusive goal of perfection, continues to throb in the heart of man.

101. The most vital and fundamental hankering of every individual is to be happy. The desire to be happy precedes the desire to know.

102. Why does man seek and what does he seek? Undoubtedly man seeks because he is not satisfied with things as they are, because he does not want to suffer and he seeks that which will deliver him from suffering he seeks for everlasting happiness.

103. Money can help you to get medicines but not health. Money can help you to get soft pillows but not sound sleep. Money can help you to get material comforts but not eternal bliss. Money can help you to get ornaments but not beauty. Money will help you to get an electric ear phone but not hearing. Attain the supreme wealth of wisdom. You will have every. Thing.

104. You will have to break many bonds to arrive at eternal happiness.

105. Life's richest treasure is in the synthesis of Satchidananda.

106. The goal of life is liberation, that is, freedom from the fetters of ever-returning birth and death and from the misery flowing from this cycle.

107. The goal of life is to attain everlasting happiness. God is everlasting happiness.

108. The only thing worth seeking in Life is God.

109. Grow by your inner and outer experience till you can live in God.

110. To live in God is to become God. To know God is to become God.

111. Remember always God and the purpose of life.

112. Without realisation of the Self, life has no aim, no purpose, no support and so is futile.

113. With the Light and Truth direct your daily life. Live constantly in Atman or the Supreme Self.

114. Abstention from sinful actions, steady practice of virtues, good conduct, the due observance of all religious duties and meditation will help one to attain God-realisation.

115. Remember, egoism and the senses are your real enemies. Slay them ruthlessly through self-surrender and self-restraint.

116. Body is your servant. Control it. Do not allow it to master you. Make the body your ever-obedient and willing servant.

117. He who has self-control, self-restraint and self-denial is a true religious man and a Yogi.

118. Purify the body through the practice of Yoga Asanas and Brahmacharya. Purify the Prana through the practice of Pranayama. Purify the mind through Japa and Kirtan. Purify the intellect through right enquiry. Realise the Atma through constant meditation. Awake. Arise. Strive hard and reach the goal.

vii. GLORY THAT IS DIVINE LIFE

119. Life is precious. Time is precious. Hear the call of life, a link in the chain of time.

120. Remember; time is very precious. Time once wasted is lost for ever.

121. Selfless service of humanity, sacrifice and meditation constitute the tripod of human existence.

122. "Be good. Do good." This is life divine.

123. Lead a life of truth, compassion. Service and love. This is the secret of life Divine.

124. Live the divine life, filled with love, kindness and goodness.

125. Learn to live in harmony. Walk in the way of divine Life.

126. Man cannot receive the Divine light or wisdom unless he is prepared to receive it.

127. Live today well. Lead the life divine. You will have a better life tomorrow.

128. In giving you receive. In dying to this little self, you will find Eternal life.

129. Pray. Live to truth to the best of your ability.

130. Life is a great school for the development of character.

131. If you lead a life of non-attachment no one will be able to injure you

132. Life and love are imperishable.

133. Make love your rosary. Make love your scriptures.

134. Have friendliness with equals; compassion for those in sorrow; joy in the joy of others and superiors and indifference and absence of ill-will and anger for the wicked men. You will be peaceful and happy.

135. Participate in a prayerful, faithfilled-approach towards life.

136. Humanity, prayer, Japa, meditation, trying to live in the presence of God and offering all actions to God will help you to attain God-realisation quickly.

137. Believe in eternal life. Realise it through purity, faith, devotion and meditation.

viii. GEMS OF ADMONITION

138. A worldly man is spiritually dead.

139. A righteous man, who is tranquil, who is composed can attain Self-realisation.

140. Do not become excited when persons or conditions seem out of harmony.

141. Let little things do not annoy you. Let great things do not throw you off balance.

142. Be patient. Be forbearing. Be forgiving. Be poised.

143. Avoid the extreme of self-indulgence and self-mortification. Be moderate in everything. Follow the golden medium or the middle path.

144. Cultivate temperance, courage, practical wisdom, justice. Release the mind from dependence on the things of senses.

145. Do not be a victim to imaginary ills and diseases.

146. All evil is transitory. Be always happy and serene. Avoid the incessant worry over little things.

147. Do not imitate. Be yourself. Be simple. Be original. Be pure. Be humble.

148. Do not pretend. Be honest. Be sincere. The Divine Light will not descend on one who pretends and is dishonest.

149. The goal is one for all. The path and the means to reach the goal vary with the pilgrims.

150. As the depths of the ocean are calm though terrible wind agitates the surface, so be thou calm by diving deep into the chambers of your heart and abiding in your own Atma.

151. Countless may be the books you have read; of what avail are they? Many may be your charitable acts, building of rest houses; of what avail are they? Far are you from God if there be not faith and devotion in your heart.

152. Ethics and Sadhana open the door to the truths of Spirit.

CHAPTER II

LIGHT ON REALITY

i. The eternal changeless Truth.

ii. The highest Wealth.

iii. Realise Reality and attain Freedom.

iv. The Divine Word leads to Attainment.

i. THE ETERNAL CHANGELESS TRUTH

1. The one Atman, the sole Reality exists eternally. Realise this Atman and be free.
2. The principle of life is change. Atma 1 or Brahman or Supreme Self is changeless.
3. Beyond the many is One, the infinis, the eternal, perfect, all embracing Reality revealed to us by mystical intuition.
4. Brahman or the Absolute is Eternal life, Eternal Light, and wisdom, infinite.
5. Beauty is Truth; Truth is beauty. Love is Truth; Truth is love.
6. There is nothing higher, nothing minuter, nothing greater than Brahman. All that is filled by Him.
7. Brahman has no beginning, no middle, no end, no lineage, no class, no caste, no colour. He is neither male nor female. He is the One Truth. He is the natural homogeneous essence.
8. Brahman or the Absolute is void as it transcends all relativity and is indescribable. It is void of the finite things of cur ordinary experience.
9. Brahman or the Absolute is ever one and as such it is all-pervading.
10. Brahman is illimitable, indivisible, inexpressible and attributeless
11. Brahman is all in man. He is all in the Universe. One shall meditate on Him as such.
12. Reality or Brahman is at once Being and Consciousness.
13. Brahman or the Absolute is not existent. He is existence itself.
14. Silence is the nature of the Atman. Silence is peace, bliss and joy. Silence is more eloquent than speech. Silence is the goal of life. Silence is power and strength.

15. As light belongs to the sun, fragrance to Jasmine, coldness to water, brilliance to diamond and heat to fire, so do existence, consciousness, bliss, eternity, infinity, immortality, purity belong by nature to Atman or the Self.

16. Realise that to be Brahman which is neither subtle nor gross, neither short nor long, without birth or change, without forms, quality, colour and name.

17. Realise that to be Brahman or the Absolute which is non-dual, infinite, eternal, One, all-pervading and Existence, knowledge, Bliss Absolute.

18. Brahman or the Absolute is the cause of all, but Himself is causeless. He is the origin of the entire creation. He is the goal of all scriptures, the great refuge of all creatures, and the bestower of emanicipation. Salutation unto Brahman.

19. Brahman is the Soul of our soul. He is our very Self. He is the Antaryami, inner Ruler. He is the indwelling One. He is the Pratyagatman, the inner Self.

20. Take refuge in Brahman in Whom the universe rests, from Whom it has sprung and by Whom it has been brought into being, Who Himself constitutes it and Who is at the same time distinct from both cause and effect.

21. The Atman is to be realised. He is realised by truth and self-discipline. He is realised by perfect knowledge and by divine living.

22. In the depths of your soul the voice eternal speaks for ever. "I am the allpervading immortal, all blissful, Atma, the life eternal. Soham Soham Soham"

23. Assert and affirm. "I am all-pervading, Immortal Atman or soul." Through constant affirmation a realisation is reached. Then what is affirmed becomes Truth in your experience.

24. Remember, Brahman alone is real; this world is unreal; the individual soul is identical with Brahman.

25. Remember always "I am all-pervading, immortal Brahman or the Supreme soul."

26. Absolute freedom is the very essence of Atman or The Self.

27. "I am Immortal Brahman" is not a mere intellectual concept. It is a glorious fact and realisation.

28. "I am That I am". Realise this and be free.

ii. THE HIGHEST WEALTH

29. The crown of wealth is one's knowledge of Atma or Self.

30. Knowledge is the ultimate Truth.

31. Brahman is to be known by being It.

32. Ignorance is the greatest poverty.

33. Wisdom is the greatest wealth.
34. Sense of unity is knowledge, Sense of duality is ignorance.
35. Wisdom is the wealth of the wise.
36. Powers are the servants of divine wisdom.
37. Wisdom shows the common source and goal of life.
38. Through knowledge of Brahman ignorance is finally overcome.
39. The knowledge of Self or Atman is the highest knowledge.
40. Knowledge of Atma cannot but be identified with Ananda or Bliss.
41. Become Brahman by acquiring divine knowledge. You will live now in eternal bliss.
42. The gift of Divine knowledge is the best and the highest gift.
43. Knowledge to life. Imparts significance
44. There is a realm where there is neither earth nor water, neither space nor time, neither perception nor thinking, neither light nor darkness, neither east nor west. That is the abode of Brahman where there is everlasting peace and bliss.
45. True wisdom is conducive to the finding of everlasting peace. End to pain, sorrow and death. It puts an
46. Brahman is infinite, eternal, omnipresent, pure consciousness and bliss. It is the first Cause or Causeless Cause.
47. Brahman is the Light of Lights and the glory of glories. It is beyond time and space, unconditioned and unlimited. It is immanent as well as transcendental. It is formless and attributeless.
48. By a knowledge of non-dual Brahman and by no other means is Absolute Beatitude obtained.
49. The perfected souls who are satisfied with wisdom, who are free from passion, who are serene attain Brahman or the Supreme Being.
50. You can put an end to pain, sorrow and death by wisdom of Atma or AtmaJnana.
51. Arise and drink from the eternal fountain of Jnana which liberates.

iii. REALISE REALITY AND ATTAIN FREEDOM

52. Brahma Jnana, the knowledge of the Supreme Being, is the sole means of liberation for the human soul.

53. An ancient Rishi said: “I have known That Great Being of the brilliance of the sun beyond all darkness. Knowing Him alone one crosses over to Immortality; there is no other way, there is no other way.”

54. The process of emancipation has three stages. The first is study of the Upanishads under a perfect guide (Sravana).

55. The second results in intellectual conviction through untiring reflection and logical analysis (Manana).

56. The third stage is continuous meditation (Nididhyasana). That leads to the final wisdom.

57. The goal of Jnana Yoga is the realisation of the Ultimate Reality (Para Brahman) by knowing which everything becomes known.

58. Karma and Upasana are auxiliaries to Jnana or Illumination.

59. Separate the pure inner Atman from the husk of the body and sheath by the thrashing of enquiry and meditation.

60. The pure Atma by the contact with the five sheaths, appears to put on their respective qualities, just as crystal reflects a red flower.

61. As the sun, the eye of all the world, is not affected by the defects of man’s eyes, so the Atma, the Inner Self of all beings, is not affected by the miseries of the world, being external to it.

62. Feel the unity of all life. You will realise the Vedantic oneness of existence..

63. If you give up identification with the body and mind and if you rest in the Atma even just this moment, you will be—come blissful, peaceful and liberated from bondage.

64. Know the Self or Atman which is the witness of all mental modifications and the three states of consciousness and which is Pure Consciousness. You will attain Self-realisation.

65. Beyond the curtain of duality and. The pairs of opposites, Brahman or the Absolute remains alone in Its blessedness.

66. Moksha is freedom from the bonds of imperfection, freedom from death and misery.

67. Aspiration is the longing for libe—ration or Moksha or Eternal Bliss

68. Moksha or release is not becoming something which one is not, but attaining Brahman with which the soul is identical in essence.

69. Moksha is release from bondage. It is not a negative state of absence of sorrow and pain but is absolute bliss, undisturbed peace.

70. Mere intellectual knowledge that does not stir the emotions is of little value.

71. Knowledge of a thing generates love of it. Love is the daughter of knowledge.

72. Knowledge-love together constitu- te bliss.

73. Unity is knowledge. The fruit of knowledge is concord and happiness.

74. The bliss of Atman is the Bliss of Brahman. By meditation on the Supreme, man can enjoy His Supremacy and realise that he and the Supreme are one and the same.

75. Brahman is the bestower of supreme happiness. He is beyond pairs of opposites. He is of the absolute form of knowledge. He is the witness of all the states of the mind. He is One, Eternal, Pure, and Changeless. He is formless in the midst of all forms. He is bodiless in the midst of all bodies. He is nameless in the midst of all names.

76. That Supreme Brahman or the Absolute, which is the immortal Self of all, which is Antaryamin or the Indweller, which is beginningless entity, which is immortal, infinite and changeless, which is beyond the reach of mind and speech, that Brahman art thou. Meditate on this. Realise this and be free.

IV THE DIVINE WORD LEADS TOT ATTAINMENT

77. Om is Brahman. Om is all. Om is Satchidananda.

78. Om is Sabda Brahman. Om is the symbol and name of Brahman, Chant Om. Sing Om. Live in Om. Become Om.

79. The origin of all languages is Om. The origin of all creation is Om. Om pervades all creation.

80. The essence of all sounds in the world is Om.

81. As the rivers flow, the birds chirp, the wind blows over the housetops, the motor horns and the railway engine whistles, you hear the sound Om.

82. Repeat Om, Om which is all these what was, what is, and what will be.

83. Sing Om. Chant Om. You will have a good voice and you will become master of languages. Meditate on Om. You will shine as a great Yogi.

84. The attainment and the knowledge are identical.

85. The Supreme Brahman is the All. The liberated sage becomes the All. The experience of Brahman is the criterion of liberation.

86. By knowing the Supreme Being the sage casts off pain and sorrow, puts an end to the circle of transmigratory life, breaks the knots of the heart, steps over all

phenomenal manifestations and experiences and has the whole of the constitution of his individuality unified with the Supreme Imperishable.

87. As rivers enter the ocean leaving name and form, so the sage liberated from name and form reaches the transcendental Divine Being. This is immortality. This is Nirvikalpa Samadhi. This is the immediate liberation, the instantaneous experience of the Absolute, through the destruction of the fabric of personality built by Avidya, Kama and Karma.

88. Emancipation is attained through wisdom of the Self or Brahman. Wisdom dawns from the purification of heart.

89. The Supreme Being is the same, the God of all, though invoked by many in a different name.

90. There is only one Truth, symbolically expressed in many forms.

91. Truth reveals the unity of life.

92. All differences in appearance are divine expressions of the life.

93. Truth is no truth when it is devoid of consciousness (Chit), otherwise called Awareness or Knowledge.

94. Brahman is the Real, is Knowledge, is the Infinite. Brahman is Bliss.

95. The one and the same non-dual reality is variously called Brahman, Paramatman, and Bhagavan.

96. Brahman or the Eternal is One. He has no caste.

97. Brahman is tranquil bliss, which is non-dual.

98. Brahman or the Absolute is Ekameva Adwitiyam, one without a second. If He is counted as One, He becomes other than the one who counts. So Brahman is One absolutely, though not numerically.

99. That which remains outside the Bliss can enjoy the Bliss. Being Bliss itself, how can He enjoy Himself?

100. Realise that to be Brahman or the Absolute, the attainment of which leaves nothing more to be attained, the blessedness of which leaves no other blessing to be desired, and the knowledge of which leaves nothing more to be known.

101. The realisation of the essential oneness in the Self of all, the vision of all in the Self or Atman is the condition of peace, bliss, love and harmony in and out.

102. He who is satisfied in the Self by the Self can be really free and independent. 103. Live in the pure, eternal light of Atma, or the Supreme Self. Nothing can touch you. Nothing can disturb you. You become invulnerable.

103. Atman is deathless, fearless and desireless.

CHAPTER III

THE RESPLENDENT KINGDOM

i. The Supernal Splendour.

ii. The Lord is Your Own.

iii. The Blissful Brotherhood.

iv. Path of Blessedness.

v. The Pinnacle of Glory.

vi. Grandeur of Divinity.

i. THE SUPERNAL SPLENDOUR

1. Beyond all and yet embracing all with infinite power, unfathomable knowledge, inexpressible bliss and ineffable splendour, God alone exists.

2. The supreme source of life is God.

3. The brilliance in the sun, the colours in the rainbow, the beauty in flower, every fruit that attracts you, every gentle breeze that blows, the vast ocean with its powerful waves, the mighty Himalayas with its glaciers, the shining stars in the firmament, the lofty trees with their wide branches, the cool springs in the hills and dales, all proclaim their wordless utterance to divine effulgence everywhere.

4. God alone exists. All else is vanity.

5. God is the first Cause or Uncaused Cause and Designer of the world.

6. Everything is God’s manifestation.

7. Know that God is the unséen Power that dwells within us. He is the living Truth.

8. With no shore, no limit, like an ocean with all beings as its bubbles, God is neither in heaven above nor down below, but in everyone, everywhere.

9. Know that the Lord is your Supreme Goal and end of life, that He is the living, protecting, guiding Reality in our lives, that He is ever with us.

10. Know that we are His, and ours is the happiness, peace, joy and light through Him.

11. God has always been with you and will always be for Eternity.

12. In Him all things exist; from Him they all originate. He has become all. He exists on every side. He is verily the All. Salutations to Him Who is the soul of everything.

13. The Lord is of infallible Will. He is attainable through truth and meditation. He is the embodiment of Truth.

14. God is the dispeller of men's fear, the Destroyer of delusion, the Lord of the Universe, and the bestower of salvation, freedom, immortality and bliss eternal.

15. Think often of God by day and by night. He is always near you and with you. He dwells in the chambers of your heart.

16. Seek God then in order that your soul may be blessed. Seek God within you, in your own heart. Seek Him not elsewhere. Look within. Meditate. Commune. Realise and be free.

ii. THE LORD IS YOUR OWN

17. God is your refuge, solace and fortress.

18. God the great saviour is not afar. He is your guide, brother and friend, very close to your heart.

19. God is immanent, dwelling within, working from within penetrating and impregnating all things.

20. God is the fountain of life, love, wisdom, peace, bliss, joy, grace and compassion.

21. The idea of God is necessary for our very existence as thinking beings.

22. Because God is, I am. If God were not, I shall be not.

23. God is the sole refuge, benefactor and supreme Master.

24. God is the One, the Only One. Apart from God there is nothing.

25. God is One, Alone, Single, Eternal, everlasting, all-knowing, all-powerful, merciful and compassionate.

26. In God there is no evil to study. He is an embodiment of goodness. He transmutes evil into good.

27. God is Light. God is love. God is infinite mercy.

28. God is complete Reality and Unity. God alone is the truest protector and the kindest parent of the entire universe.

29. God is perfect Reality, because He is unconditioned Absolute. He is perfect Beauty. There is no discard in Him. He is perfect goodness because in Him there is no evil at all.

30. God is the path and the goal. He is the source of all happiness. He is the source of life, thought and everything..

31. God is supreme goodness, pure and perfect, the first and greatest Being. He alone is your real and sincere father.

iii. THE BLISSFUL BROTHERHOOD

32. The Oneness of God is acknowledged by all schools of mysticism.

33. God is the source of all religions and the goal of all religions.

34. The universe is One and its unity and ultimate Reality is God.

35. God is the first and the last. He is outward and inward, near and far.

36. There is one God. We worship Him in many names. There are many paths leading to Him.

37. A God-like man is a man of power. He is a forceful spirit. He is an instrument or servant of God in the carry. Ing out of the divine purpose.

38. A saint sees God. He becomes God and helps others to become the same.

39. A sage has not a trace of sex dis tinction, because his mind is fixed solely on Brahman.

40. He who is one with God can never desire anything but what is good.

41. The Knower of God or a Sage realises unity in all. He finds all beings in himself and himself in all beings. Every particle has become his self or Atma. To him neither attachment nor hatred, neither delusion (Moha) nor sorrow has any meaning.

42. A sage has renounced attachments to the fruits of actions. He is ever content. He is free from all dependence. He performs actionless action. He expects nothing. He has no sense of possession,

43. A Yogi or a Saint exists not for himself but for others.

44. Lotus flowers grow out of mud and yet are not defiled by it. Even so, the sages are not affected by the actions they perform.

45. Whoever in this world has eradicated lust, anger and egoism is a sage.

46. A sage beholds his own Atma pervading the universe and the universe reflected in himself.

47. A sage lives in this world, but his citizenship is in the immortal abode of Brahman.

48. A saint lives the life divine and through his life influences others.

49. A saint loves all life. He lives the divine life and through his life influences others.

50. A realised sage beholds through his eyes of wisdom the entire world in his own Self. He regards everything else as his own Self.

51. A Jivanmukta or a Realised Sage is above rules. He may live as He likes. Moral behaviour is spontaneous in him. There is no external restraint for him. This does not mean that he can lead an immoral life.

52. A sage or a saint does not teach by words but by actions.

53. In the case of a Jnani his speech first merges in mind; mind in Prana, Prana in heat and heat gets merged into the Supreme Deity or Brahman.

iv. PATH OF BLESSEDNESS

54. Love for the saints leads to the love of God.

55. To worship saints is to imbibe religion.

56. To serve the saints is to grow in religion.

57. Make contact with a great soul. You will be inspired, elevated and transformed.

58. Meditate on a Saint. You will receive his vibrations, his influences and inspirations.

59. The pen of a saint is more precious, more powerful than the blood of the martyr.

60. He who is free from anger, lust and egoism, virtuous, desireless, self-controlled is a sage.

61. He who is free from egoism, violence, arrogance, desire, wrath and greed, who is devoid of worldly affections and peaceful is a sage.

62. A Yogi hears beyond the range of sound. He sees beyond the range of sight.

63. The light of the eye fades, the hearing becomes dull, but the power to see and hear never leaves the Immortal Yogi who has become one with God.

64. A Yogi rules the stars. A worldly man is ruled by the stars.

65. The ways to God are as many as the souls of men.

66. Lose thyself in love to God. You will become one with God.

67. God is love. He who abides in love abides in God and God abides in him.

68. Love only attracts and not hate. So, love is God and God is Love.

69. Who is Krishna Karshati Sarvam Krishna. He who attracts all is Krishna.

70. God is an embodiment of love, wisdom and bliss.

71. God is wisdom as well as love.

72. He who loves God will find Him.

73. God is as much a mother as He is a father.

74. God-father is reached through the mind but the God-mother is reached through heart or love.

v. THE PINNACLE OF GLORY

75. I will give you the Keys of the realm of infinite bliss. They are renunciation, dispassion, discrimination, aspiration and meditation. Open. Enter. Rest.

76. I know of only one power, the power of Lord's Names, and one weapon, the weapon of non-attachment.

77. Where sky is not, nor earth, neither ocean nor rivers, neither sun nor moon, neither pain nor sorrow, there I found my goal and realised Brahman or the Absolute.

78. I follow the religion of love.

79. I am a true Christian, a true Mus salman, a true Hindu, a true Buddhist, a true Sikh and a true Parsi.

80. Atheist: Sivananda, I do not be lieve in God There is no God.

Sivananda: Do you not wish to attain eternal happiness?

Atheist: Yes Swamiji.

Sivananda: That eternal happiness is God. You are not an athe. Ist. You are a theist.

Atheist: I do not believe in the

Existence of God. Sivananda: Do you exist or not?

Atheist: I do exist.

Sivananda: Existence is God. The doubter exists. The denier of God exists.

Atheist: Thank you Swamiji My eyes are opened now. I do believe now that God exists. I am grateful to you for your aphoristic wonderful answers.

81. I am all. I am beyond all. There is none but I

82. I can come nearer to you, but you must draw me by a purified heart and strong pure will.

83. Bliss Bliss Bliss for ever! My play is over.

I passed the gates.

I crossed the void.

I dispelled the darkness.

I rent asunder the veil.

I slew Lord Yama-Death.

I became one with Brahman.

I will not be born again.

vi. GRANDEUR OF DIVINITY

84. There is nothing eternal but He and no God besides Him. He is neither body, nor shape, nor form, nor person. He is Chaitanya or absolute pure Consciousness.

85. God is formless and yet He is the form of all forms.

86. God's beauty is love and His love is beauty.

87. There is a Power higher than the little man. Some of your desires are realised but many are thwarted. There is an over-ruling Power which brings about results and consequences, irrespective of your wishes and volitions. This Power is God.

88. Man has no volitional control over events. He is not a dictator of the future. God draws him hither and thither as he deserves.

89. There is an engine. There must be an engine driver to control and direct the engine. Mind is the greatest engine. There must be an engine driver to direct the mind. That engine driver is God. He is the mind of all minds.

90. God possesses the eight supreme attributes (1) Absolute Self-control (2) Absolute Purity (3) Absolute intuition (4) Omniscience (5) Absolute freedom (6) Boundless Grace (7) Omnipotence (8) Boundless Bliss.

91. To define God is to limit God. God defined is God denied.

92. To describe God is to negativate Him. 'Neti Neti', not this, not this.

93. Mind is a power of God. Energy is a power of God. Matter is a power of God.

94. God is not only All-power and Allwisdom but All-embracing Love Who freely gives men His Grace.

95. Love is Joy.

96. The Divine Power, wisdom and love are combined together.

97. There is no separation between divine power, wisdom and love.

98. There is no copyright in God. His property is for universal use.

99. God does not depend on our opi nion or judgment or acceptance.

100. You can see God with your mortal eyes. Tulsidas, Mira saw God with their fleshy eyes. You must go through the necessary discipline and must destroy egoism.

101. O Lord thou art wisdom. Thou art law. Thou art Love divine. Thou art Beauty. Thou art Truth. I am thine. All is thine. Save me. Protect me.

102. O adorable Lord Thou art the refuge of all. Thou pervadest all. Thou art all.

103. My God My Holy Joy Thou art my hope, my rest, my delight, my centre, my ideal, my goal, my soul, my all in all.

104. O Lord, I am in you and you are in me. I am He whom I love and He whom I love is I.

105. O wisdom Divine Enlighten my mind. O love divine, fill my heart with purity.

CHAPTER IV

SPIRITUAL ASCENT TO REALISATION

i. The Upward Path.

ii. Steps to the Divine Pinnacle.

iii. The Divine Helping Hand.

iv. Gems of Truth.

v. Towards Inward Heights.

vi. Advice to Aspirants-I.

vii. Advice to Aspirants II.

i. THE UPWARD PATH

1. O traveller to the shrine of wisdom Go forward, look not back. Fear nothing Care for nothing. Reach the goal. Rest peacefully for ever.
2. O pilgrim to the shrine of Truth Know. Do not only believe. Stand up. De not lean on others. Tread the spiritual path with courage and faith. Kindle the spiritual fire in the temple of your heart. Meditate seriously, regularly and rigorously. Know thyself and be free.
3. Purity is the gate that stands at the entrance of the spiritual path. Cultivate purity and enter the gate.
4. Remember, eternal vigilance is the price of Salvation.
5. Keep vigil at night and listen to the inner voice.
6. O Seeker! O Pilgrim to the Divine Shrine! In Silence commune with God or Truth within thee.
7. Wait upon God, O pilgrim on the spiritual path Worship Him in Silenc:. Seat Him on the throne of your heart. Bring to Him the offerings of Love.
8. Rise to a spiritual dimension. Then alone you will come to a right perception of things.
9. Seek diligently the path of Trut renunciation of egoism is the way of Tru
10. Remember, earnestness, tenacity seriousness and application are necessar for the aspirants to advance in the spin tual path.
11. A man always makes himsel greater when he advances in the spiritua path and gets divine wisdom.

12. The first step in the spiritual path is sacrifice, the second renunciation.

13. Prepare yourself, because you will have to travel in the spiritual path all alone, with faith and grace of your Guru The Guru will only show you the way, re move pit-falls and snares.

14. Personal effort should be backed by divine Grace.

15. Renew your resolution daily. Strengthen your resolution.

16. Think of God. Sing His Name. Abide in Him, O aspirant!

17. Root out all weaknesses, fears and attachments. March on bravely to the goal of freedom. Be a lion.

18. Burning aspiration, burning dis. Passion, company of saints and meditation will enable you to attain God-realisation quickly.

II. STEPS TO THE DIVINE PINNACLE

19. Purification, illumination, unifi-

    Cation, liberation, perfection are the stages in the spiritual path.

20. The Truth will grow clearer and more certain as the aspirant advances from stage to stage along the way.

21. Do well. Do better. Do best. Serve well. Serve better. Serve best. Love well. Love better. Love best. Meditate well. Meditate better. Meditate best. This is the ladder of spirituality.

22. The stepping stones to God-reali sation are renunciation, self-denial, purity, and devotion to God who is Truth, who is love.

23. Lead the ideal spiritual life of re nunciation, self-denial, purity, meditation and devotion to God.

24. Self-control, self-denial, right kno wledge are essential for attaining God-realisation.

25. Remember, without control of sen ses and mind, without self-restraint and discipline one cannot attain God-realisation.

26. He who is passionate, who has not controlled his senses and mind, who is not serene, cannot realise Atma or the Supreme Self.

27. Above the senses and the mind is the Freedom, Light, bliss and peace. At tain this freedom through faith, purity devotion and meditation.

28. Renunciation and meditation are the two great wheels on which the Yogi rolls forward to the peak of spiritual perfection and illumination.

29. Follow the spiritual path which will lead you to great spiritual heights, divine glory and everlasting happiness.

30. Be a sacrifice unto the Truth.

31. Be hungry for God. Desire nothing. Ask for nothing.

32. Soar high on the wings of aspiration and discrimination and reach the abode of eternal bliss.

33. The surest mark of spiritual man is serenity and equanimity.

34. One mark of him who walks the way of spiritual life is humility.

35. Practise humility and love, and service and sacrifice. You will soon attain God-realisation.

36. Renounce the desires of the world Renounce egoism, selfishness and body-ides

37. Self-discipline leads to serenity, equanimity and temperance.

38. Subdue the senses. Engage your self in self-discipline. Meditate on the Atman. You will attain Self-realisation.

39. Remember: dispassion and Sadhana (Vairagya and Abhyasa) are the two wings with which you can soar to the realm of eternal bliss.

40. Remember, if dispassion wanes, if Sadhana is slackened, if meditation becomes irregular, temptations are waiting to pull you down and throw you in the dark abyss.

41. Remember, without intense dispas sion and burning aspiration, regularity in meditation the aspirants cannot reach the goal.

42. Discrimination is the corner-stone of the edifice of spirituality.

43. Self-discipline, self-control, selfpurification are essential for attaining Self-realisation.

44. O Adhyatmic warrior chase all your enemies lust, anger, hatred, egoism. Slay them. Come out victorious. Wear the laurels of wisdom and freedom.

45. Become fearless. Be strong. It is another happy new day. Act. Act bravely, virtuously. Behold the Self. Realise the Atma.

46. Eventually the aspirant ascends the peaks and summits of mystical experiences, superconscious state of Nirvikalpa Samadhi.

iii. THE DIVINE HELPING HAND

47. Guru is a link between God and Man.

48. Do surrender to your Guru. Oby your Guru. Serve him whole-heartedly Love him. Your heart will be purifie quickly. You will have one-pointedness God-realisatio mind. You will soon attain through his grace.

49. Guru is Brahman Himself. With out the help of the Guru, no Sadhana of Self-realisation is possible.

50. Guru is the representative of God on earth. He is the mediator between the aspirant and Brahman.

51. No difference should be made bet ween Guru and God. He who has supreme and absolute devotion to the Guru cross the ocean of Samsara and attains the high est state of the Immortal Brahman.

52. Guru dispels the ignorance of the Sadhaks and opens his eye of wisdom.

53. Hold fast to your Guru who points you the way to eternal bliss and immortality.

54. The Guru or the Preceptor can but point the way. The disciple will have to do Sadhana and meditation himself.

55. Learn the way from the Gurus. Thread the way and show others the way.

56. Guru is God. Guru is your father, mother, friend, relative and guide. Have trust in Him fully and whole-heartedly. Leave off all doubts and fears. That is the only Sadhana.

57. Remember, without reverence and obedience to Guru or the preceptor and without his grace, the aspirant cannot have success in the practice of Yoga.

58. It is necessary that a disciple who seeks his Guru should cultivate certain positive virtues if he wants to attain Godrealisation quickly.

59. The attainment of God can be achi eved in a moment, if the preparation full and complete.

60. Thirst for the vision of God. Have real spiritual hunger.

61. To know the Lord, learn first to renounce thyself.

62. When your heart is empty, God fills you and flows unto you.

63. Be patient. Be sincere. Persevere. Struggle. Strive hard. You will come out victorious.

iv. GEMS OF TRUTH

64. Gun Powder gets ignited immediately. So is a first class aspirant. He attains illumination quickly as soon as he gets ini tiation from his Guru.

65. Charcoal gets some time for burning. So is the aspirant with a Rajasic mind. He has to do severe Sadhana and purify himself before he attains God-realisation.

66. Wet fuel takes a longer time for burning. It has to be dried up in the sun for some days. So is an aspirant with a Tamasic mind. He must do intense Tapas and Sadhana for attaining Self-realisation.

67. A vessel in which milk is kept can be cleansed very easily. So is the Sattwic mind.

68. A vessel in which ghee is kept takes some time for cleaning. You will have to apply some soda and soap. So is the Rajasic mind. You will have to purify it by doing intense Sadhana.

69. A vessel in which coal-Tar is kept takes a very long time and effort for cleaning. So is a Tamasic mind. You will have to do intense Tapas and Sadhana for a very long time for cleaning it.

70. You can see very clearly through A bright white bulb. If it is a coloured bulb the light is not clear. If it is a black bulb, covered with a black paper, you cannot see at all. It is all darkness. Sattwie mind is like the bright white bulb; Rajasic mind is like the coloured bulb; Tamasic mind is like the black bulb.

71. Through an autumnal cloud the sun can be seen brightly. So is the Sattvic mind. Through a thick layer of cloud the sun can be seen partially. So is the Rajasic mind. Through the dark cloud in the rainy season, the sun cannot be seen at all. So is a Tamasic mind.
72. As birds when entangled in the fine nets of fowlers meet with their des truction, but if they are strong, effect their escape, so also those who are weak falling by the bonds of action meet with destruction, while those who are strong break through them.
73. As a weak man is carried away by a current so is a weak Yogi helplessly carried away by objects of the senses..
74. An elephant withstands a powerful current. Likewise a perfect Yogi withstands all objects of senses.

v. TOWARDS INWARD HEIGHTS

75. Look within. Gaze within is the call to the true aspirants.

76. Train yourself in the language of God. Silence is His language.

77. Sit in the garden of silence. Be quiet and enter the ocean of peace.

78. Be still. Be fragrant with the fragrance of righteousness. Be radiant with the light of purity. Pass through the path of humility. Enter the temple of Eternal Bliss.

79. The total merging and dissolution of the self in Pure Existence is the goal of all endeavour. This is the height of perfection and bliss.

80. Be still. Be serene. Withdraw the senses and the mind from the objects. Open the door of your heart widely. The Lord will seat Himself in your heart now,

81. Through Tapasya or austerity Truth is attained; through Truth control over mind is attained through control of mind Atma or the Supreme Self is attained

82. Find joy in simplicity and strength in Tapasya or austerity.

83. An aspirant should possess discrimination, dispassion, good conduct, cosmic love, truthfulness, purity and courage.

84. By the practice of Pranayama, Japa, and meditation, the body, nerves and mind become more sensitive. You are easily disturbed by sound. You feel any pressure acutely. Persist in your Sadhana. Pray. You will gain strength and peace.

85. Comfortable living is not favourable for the spiritual growth of an aspirant. He must live a hard life.

86. An aspirant with a weak and frail body should not practise severe austerity. He must have comfort. Otherwise his Sadhana will suffer.

87. Bigotry and superstition are obstacles in the spiritual path. Therefore, free yourself from bigotry and superstition.

88. True spiritual life is not the monopoly of any one nation or race but is common to the world-faiths and the wisdom of all prophets of humanity.

89. Spirituality is the fundamental good in which are truth, peace and happiness.

90. Spirituality means self-abnegation, renunciation, aspiration and meditation.

91. Generosity, Yogic discipline, patience, peace, and meditation, lead to Self. Realisation.

92. Spiritual life must not be divorced from the life of selfless service.

93. Spiritual life is a life of balance. Be balanced in success and failure, gain and loss, honour and dishonour.

94. A truly spiritual man is not disturbed by events and incidents. He is ever tranquil, serene, and composed.

95. Sadhana (meditation, Japa and prayer) should become an integral part of the aspirant's personality and life.

96. Be a saint without the garb of asceticism. Move in a world of truth, purity and wisdom.

97. Become God and help others also to become God.

vi. ADVICE TO ASPIRANTS-I

98. Vanity, arrogance, self-assertive nature and Rajasic violence are great obstacles in the spiritual path. They take various forms. It is very difficult for the aspirant to detect them.

99. The Guru only can detect them and show efficient methods to eradicate them.

100. The aspirant vainly imagines that he is advanced in the spiritual path. He resents when his defects are pointed out by others. He never admits his defects. Such an aspirant cannot make any spiritual progress.

101. The aspirant claims that he is a superior Sadhaka with psychic powers and great knowledge of Yoga. He thinks that he is free from defects and that he

is a perfect Yogi. He poses as a Yogi with realisation. He says that he can influence others and has a large number of disciples, devotees and admirers. This is harmful and ruinous to spiritual progress.

102. Such an aspirant cannot make an iota of spiritual progress. He is more egoistic and proud than ordinary householders.

103. Lower nature persists. It refuses to get itself sublimated and transformed.

104. If the aspirant is not willing to regenerate his lower nature, he will not be benefited even if he remains for several years with the Guru.

105. Disobedience and indiscipline are great obstacles in spiritual path. Selfassertion stands in the way of obedience. The ego can be annihilated only by obedience, humility and service.

106. The aspirant has his own ideas, whims, fancies and impulses. He is unwilling to accept any order or discipline prescribed by his Guru. He has his own ways. He promises to be obedient and observe discipline, but the action done or the course followed is the very opposite of his profession or promise.

107. He finds faults in his Guru and even superimposes defects in him. This is the height of his folly. How can he improve in the spiritual path?

vii. ADVICE TO ASPIRANTS-II

108. He who is not straightforward cannot profit by the Guru’s help.

109. An aspirant who conceals facts, who utters falsehood, who is hypocritical, cannot hope for the descent of divine light. He does things to keep up his position, to get his own way or indulges in his habit. He clouds his own understanding and conscience.

110. It is impossible to correct an as pirant who has the dangerous habit of constant self-justification. He is ready to brinng any kind of clumsy argument to justify himself, to keep up his position and prestige.

111. If an aspirant continues out of self-esteem and self-will or Tamasic inertia to shut his eyes or harden his heart against the divine light, so long as he does that, no one can help him.

112. The entire being must agree for the divine change. There must be integral surrender. Then alone the Light will descend. Then alone the Guru can help the aspirant.

113. An aspirant who is obstinate, self-assertive or aggressive and self-willed has his own ways of thinking and acting. He will not pay any heed to the advice of his Guru. He gets stuck up in the self-created mire. Ladder of Yoga. He cannot rise up in the

114. If an aspirant who is arrogant, vain, untruthful and violent says that he is meditating for two hours nicely, he is a hypocrite, he is a deluded soul. No

meditation is possible in one who has such evil traits. Do not believe this deluded man.

115. Obey your teacher. Follow his instructions implicitly. Be truthful. Be calm. Be serene. Be humble. Be devoted. Be disciplined. You will attain Self-realisation now and here. May Lord bless you! O sincere seekers after Truth!

116. Swetasvatara Upanishad says: “He who has supreme devotion to God, and as intense devotion to the Guru as he has to God, unto him are the truths of the Upanishads revealed.”

CHAPTER V

LIGHT ON DIVINE LIFE

i. Light of divine love

ii. Radiance of divine love

iii. Basis of divine love

iv. Feel God to be thy very own

i. LIGHT OF DIVINE LOVE

1. O Light! Illumine my intelligence. O Love! Fill my heart. O Power! Give me strength.
2. Love, like knowledge, is divine gift
3. God can be realised by love and love alone-love for God love for God's children.
4. Love points out the law of life.
5. To love God fills the mind with pure joy.
6. Love is the breath of saints. Love is the heart of saints.
7. The man of love is equal to a man of renunciation. He is the vehicle of the expression of love.
8. In divine love lies emancipation to all beings. Cultivate pure divine love. Love all.
9. Love a sinner. This is divine love. his is the highest love.
10. Feel the transforming and transfiguring love of God. Fill yourself with the awareness of His Living Presence.
11. Love all God's creation. Love even leaf, love the animals, love the birds, love the plants, love everything. This is the way to a knowledge of the mystery underlying them all.
12. Cultivate cosmic love. Cultivate divine love. It will finally reach the ocean of Beauty, Truth and Bliss.
13. Love is not love if it does not re move the little 'T'.
14. What are the marks of him who loves God?Humility, love, service, sacrifice, compassion, egolessness, desirelessness.

15. The way to the Lord is the way of love. Love the Lord intensely. Think of His Lotus Feet always. Carry out His Will. Repeat His name. Sing His praise. Glorify Him. Surrender unto Him. Take refuge in Him. You will live for ever in Him. All miseries and troubles will come to an end.

ii. RADIANCE OF DIVINE LOVE

16. Love is gradually to expand from the beauty of lovely bodies to the beauty of conduct, the beauty of knowledge and the Beauty Absolute, One and Everlasting (Satyam, Sivam, Sundaram, Kantam. Truth, Goodness and Beauty.)
17. God regards not colour, nor caste but calls for the priceless gift of love of the human heart.
18. The senses are not to be relied on for proofs in spiritual matters. When, humbly and sincerely, you offer your heart's love to God, you will feel Him near.
19. Passion blinds. Hate agitates. Pure divine love throws open the portals of God.
20. Bhakti quickens evolution. Through Bhakti you are united with God.
21. Love is the flower that is offered to the Lord. Love is your rosary. Love is your sacred scripture.
22. Perfect love is perfect power and perfect wisdom.
23. Love is a marvellous divine wine which God distils from His heart and pours into the heart of His devotees.
24. Love knows no reward. Love knows no fear. Love divine gives; does not demand. Love constantly flows towards the object of love. Love does not expect even reciprocity of feelings.
25. Love endures; does not inflict least pain.
26. Love serves spontaneously at every opportunity.
27. Such love is it's own reward.
28. This true love is all-conquering, because it is divine and beyond all worldliness and sense-gratifications.
29. Cultivate this love. Pray. You will attain God-realisation,

iii. BASIS OF DIVINE LOVE

30. O Lord give me faith and memory. Give me wisdom, strength and long life Give me vigour and health.
31. Faith is not merely a belief in something. Faith is confidence. Faith is strong, unshakable conviction in the existence of God, in the authority of the revealed scriptures and in the truth of what Guru says.

32. Faith brings Grace. Grace manifests itself as experience of His Presence. His saving Grace further augments faith. Thus the devotee ascends the spiritual ladder till he experiences His Omnipresence. Omnipotence and Omniscience.

33. The grace of God is boundless. Bask in it day and night by repeating His Name. Think of Him. Remember Him always. Sing His glory always.

34. Divine Grace is the fruit of selfsurrender.

35. Come with self-surrender as little children. The grace of God will be with you for ever and ever.

36. In total self-surrender to the Lord is the secret of true, eternal life.

37. Make God as your single refuge. Fix your mind on Him. Give your heart to Him. Offer everything unto Him. Cling to Him with reverence, faith and love. Ceass lessly serve the Lord in all. You will surely attain Him. This is true surrender.

38. Give up your personal will with its selfish desires to the Will of God.

39. If you make total surrender to the Lord, He takes away the last trace of your ego and absorbs it in Himself.

40. By prayer a connection is establi shed between the devotee and God. A channel is made for the flow of divine grace and blessings from God to the devotee.

41. Prayer is the pure aspiration of man for reunion the Lord.

42. Prayer is turning towards your Divine Source. Prayer opens the mind to inspiration.

43. Prayer is attitude of mind towards God. It is a way of Divine Life.

44. Bring to the Lord humility, faith, devotion and tears of love. You will see Him now, this very second. You will enter Into His Being.

iv. FEEL GOD TO BE THY VERY OWN

45. God is like a kind father. He is all-perfect, merciful, affable, impartial, an embodiment of truth, love and purity. Offer your heart and soul to Him. You will be free. You will enjoy everlasting bliss.

46. Cling to the feet of the Lord Do not let go your grasp on His feet. God is there to look after you. Only you have to entrust yourself into His hands.

47. To Tulsidas the Lord was father, mother, brother, to Surdas eternal beauty was God, to Mira the only husband, to Narsi the the sole benefactor.

48. Worship God for the sake of pure love. Ask God to purify you and to empty you of desires and egoism.

49. Worship God with love and longing in your heart, with faith and devotion. Ask not for material things.

50. Worship the Lord in your heart. Seat Him on the throne of your heart. Give Him the offering of Love.

51. Worship God in Spirit and in Truth.

52. Worship God as Truth. Sing the gospel of love.

53. Worship regularly, pray constantly and walk humbly with your Lord.

54. Reverence for the Lord is the beginning of wisdom.

55. To become like God is to make His Will our Will, His wisdom our wisdom, His love our love.

56. With lovely flowers of wisdom and love picked up from the garden of your heart weave a beautiful garland for the Lord and crown Him in love and reverence.

57. The easiest Sadhana for control and purification of mind and attaining God-realisation is repetition of God's name.

58. There is one penance for all ills, the Name of God.

59. Sit silent. Collect your mind. Invoke God with love. Utter His Name again and again. God will surely reveal Him self to you.

CHAPTER VI

HIMALAYA JYOTI

i. Voice of the perennial peaks,

ii. Message of the serene snows.

iii. Light from India,

v. Living ideal of holy Bharatavaraha

vi. What the world needs.

vii. Respond to the call of religion.

i. VOICE OF THE PERENNIAL PEAKS

1. There is but one God: Man calls Him by many names. There is but one race, the human race. There is but one religion, the religion of Truth or love. There is but one life, the eternal life.
2. Act in God. Act in self-surrender to the Will Divine.
3. To live to serve humanity is the first step in spirituality.
4. Find joy in service of humanity.
5. Selfless service with cosmic love will lead to cosmic consciousness, Practise. Realise.
6. Identify yourself with everything that lives. Live at peace with friend and foe.
7. As the source of our being is God. We have a common destiny namely spiri tual evolution and perfection in due course of time.
8. The road to salvation is through incessant service of humanity and recitation of Lord's Name.
9. Stand up Make your work an offering unto Lord. Lead a dynamic life of vigorous service unto the humanity.
10. Let your service be free from the taint of seeking recognition, power or place. Let your motive be altruistic.
11. Service is love in expression. Se vice is love made visible.
12. Atman or the Self is immanent all. It is the recognition of this unity Spirit that can foster goodwill, harmony and unity among individuals and nations.
13. God is the supreme source of all creation, and as father and originator of all human beings is equally interested in the spiritual welfare of all mankind.
14. All are agreed about the brother hood of man and about love as the basis of human relationship. If there is no Res lity in the Fatherhood of God, how can we accept the brotherhood of man. How can we be brothers, if there is no Reality in the concept of God as our spiritual Father

15. Man is one. God is one. Love is one. Law is one. Realisation is one

16. We are all the fruits of One Tree and the leaves of One Branch.

17. There is no stranger, no alien in this world. Everyone is God in the process of evolution.

18. All men are limbs of one body. Virat Purusha.

19. All creation is the family of God.

20. There is only one caste, the caste of humanity. Believe in the One Brotherhood of life.

21. A brotherhood of humanity, a real universal friendliness is the corner-stone of the edifice of spirituality.

ii. MESSAGE OF THE SERENE SNOWS

22. Speak a helpful word. Give IL cheering smile. Do a kind act. Serve a little. Wipe the tears of one who is in distress. Render smooth a rough place in another's path. You will feel great joy.

23. Little acts make great actions.

24. Right action is thinking, feeling and doing what is true. There is no con cern with the fruits of action.

25. The highest ideal of life is to serve selflessly.

26. Disinterested action is sacrifice.

27. Sacrifice means an act directed to the welfare of all life without receiving or desiring a return for it of a temporal or spiritual nature.

28. Action must flower into God dedicated life. Act. Act. Let your action flower into love of the Lord.

29. Motive is the touch-stone of action's work. An

30. Do your daily duties wholly for the love of God. This is the easy way for attaining God-realisation.

31. To obey the orders of the Lord is to stick to one's duty and fulfil his responsibilities.

32. In the power of sacrifice is achievement.

33. Aim at perfection in action. This is the best form of Yoga. Be detached in action. Care not for fruit of action. Give up agency. Surrender the fruits and action to the Lord. Do an action as a humble instrument of the Lord.

34. Any action which smacks of an impure motive or is impure by itself is a fundamental obstacle to one's spiritual progress.

35. Worship the poor, the down-trodden, and the oppressed. These are your gods. These are your first gods.

36. Do not be lazy. Be always active.

37. Live in the struggle of life with peace within, performing acts without de sire for their fruits and only as offerings to God.

III. LIGHT FROM INDIA

38. Instead of becoming the builder of institutions and organisations, become a builder of lives.
39. Have reverence for all life because there is divinity in them.
40. Love all. You will reap the benefit of more than a million Yajnas or sacrifices, austerities and Vratas.
41. Regard your neighbour's happiness as your own happiness, and regard your neighbour's pain as your own pain.
42. Love the whole world, the plants, the birds and the animals, all men, women and children.
43. Only the conquest of lower instincts by love can slay the animal in man.
44. Hatred breeds disease. Love is healing power that radiates vital energy, that uplifts the spirit, heals the body and beautifies life.
45. Love is the law of life.
46. Love can hope where reason would despair.
47. Love thinks no evil, imputes no motive, no Moha, and sees the bright side.
48. Love is the greatest healing power of the universe.
49. To love is to share and serve.
50. In love lies the salvation of all beings
51. Without love no cause can permanently be successful.
52. In loving anybody or anyone you love in truth but yourself. In hating any thing or anyone you hate in truth but yourself.
53. Cultivate Cosmic Love. Universal Love identifies men with each other. Let all the world be circled with a heart of love
54. To pervade the world with friendliness, kindness, love, sympathy, compassion: this is the way to union with God.
55. There is but one religion, the religion of love.
56. Love all. Serve all. Be humble. Be compassionate. Meditate on God and realise Him. This is the essence of religions.
57. In all religions there is a common aspiration towards truth and love.

iv. LIVING IDEAL OF HOLY BHARATAVARSHA

58. Today, in the world convulsed by wars and revolutions, there is a great ne cessity to revive the moral and spiritual value of ancient Indian Culture and its everlasting idealism.

59. What is needed is spiritual unity.

60. Indian Culture is based on higher spiritual values and deeper truths than the shallow materialistic civilization.

61. India's conquest is through Dharma or righteousness. It conquers through non-violence and love,

62. Renunciation, and not unscrupulous acquisition, is the ideal of Indian culture.

63. Are you not ashamed of trying to get money, honour and reputation while you are ignorant, while your heart is filled with lust, anger, hatred, pride and jealousy?

64. Materialistic civilisation has made man insincere and untruthful. Falsehood and duplicity are the accepted codes of conduct in international relations.

65. People speak of a 'New Order The New Order will only come when we have more men with vision of Truth, sympathy, hearts of love, compassion, understanding, self-control and self-effacement

66. Scientists have conquered the air and the atom. Sputniks circle round the world. But alas! They have not realised the mysteries of the Atman, their inner Self.

67. Hurry, dissipation, poverty or dryness of heart, overtaxing of the head, blood-pressure, pyorrhoea, heart attacks are the diseases of modern civilisation.

68. No man shall deceive the Supreme Lord or can hope to live peacefully by transgressing the rules of conduct and disobeying the scriptural injunctions.

69. Like a rudderless ship, the ship of human civilisation is heading fast towards the rock of self-aggrandisement, hatred, aimless living and eventually self-destruction.

70. Materialism has its due place in the evolution and progress of human society. But when it dominates over the minds of men, it generates danger. When it is divorced from ethical and spiritual foundation, it has become danger. Source of

71. Man's true welfare is basically spiritual, and material and social welfare is only a means to the end.

72. There are five-year plan, grow more-food campaign, grow-more-forest schemes and so on: but there is no plan or scheme for spiritual culture, Yogie discipline, building character, etc., which are the fundamental needs of the hour.

73. There are many 'tall-talkers' and 'babblers'. This world is in need of dynamic men and women who offer themselves as a sacrifice or Yajna,

74. Build your character. You can mould your life.

75. Send out thoughts of compassion and love to those who are suffering.

76. Live and deal with others better. Forgive. Bear no ill-will or malice towards anybody.

77. Be in harmony with your own self and others. This is the secret of happiness.

78. Make others religious, pious and virtuous. Help them to know God and to realise God. Give food for their soul.

79. Never think of any creatures as mean. Never think anyone as inferior to you. Purify. Meditate. Open the inner eye of intuition. You will see that in all creatures shines the Divine glory and splendour.

80. All have the Divine Flame. Therefore be tolerant.

81. Compassion makes the world noble and beautiful.

82. Cultivate reliability, trustworthy ness, faithfulness, benevolence, goodwill, fair-dealing.

83. Be righteous. You will have wonderful character. Where there is good character there will be harmony, order and peace in the world.

84. It is only through character that the individual as well as nations can rise to greatness.

85. A life of virtue, goodness, forbearance, sacrifice, tolerance and love is the only assurance of peace and happiness to both the individual and the world at large.

86. Selfishness cum greed is the cause for war.

87. Everyone is unhappy because everyone is selfish.

88. The more you think of others, the more happy you are.

89. The only method of finding peace and happiness is through unselfishness.

90. Today there is need of peace in this world. This can be fulfilled by the practice of Vedanta.

91. Honesty, purity, unselfishness and love will remove hostility between nation and nation, labour and capital, class and class.

92. Character and culture are the two great wheels on which nation rolls forward on the path of progress and enlightenment.

93. The world is not evil. World is God. World is a field of action and thought. We sow in it the seeds of virtue, love, compassion and we reap the har vest of peace and bliss eternal.

94. The world is like a mirror. If you smile, it smiles. If you frown, it frowns back.

95. This world is a school of experience. Learn the lessons patiently that are set for your final purification.

96. Every citizen should cultivate self-abnegation, tolerance, fellowship and the spirit of selfless service. Through these will be peace in the world.

97. The pillars of the society are tolerance, forbearance, truthfulness, compassion, kindness and love,

98. Return to simple life. Weed out the fungus of lust, hatred, jealousy, etc. Plant the seeds of cosmic love, truthfulness, tolerance, courage and divinity.

v. WHAT THE WORLD NEEDS

99. Selfishness is the cause for the strife of this world.

100. It has been said of religion that it is the root cause of all splits and frie tions in society. This is a thoughtless statement. All the troubles and miseries that we see today in the name of religion are due to the gross neglect of the appli. Cation of the practical and theoretical aspects of the tenets of religion.

101. The purpose of religion is to transform man into God.

102. There is no religion, ancient or modern, which is devoid of moral principles and spiritual elements.

103. He who has controlled his passions and impulses is truly religious.

104. Man is spiritually impoverished. There is need for religion. There is need for co-operation among religions.

105. There are different religions to suit different temperaments.

106. No two individuals can be exactly similar in taste, outlook and capacity. So also no one religion can perfectly satisfy the needs of all.

107. Religious conferences are very essential for the awakening of the religious conscience of the people.

108. There is intrinsic glory in Bharatiya Culture. There is urgent need for re-orientation of education so as to bring out the best in our children in conformity with the great culture.

109. Hinduism is a philosophy or way of life.

110. Philosophy ought to lead the way. Philosophy is the horse. Life is the cart.

111. The philosophy of Hinduism is a guide to the path of spiritual life. It spiritualises human existence. It is not meant for intellectual curiosity and vain speculation

112. Hinduism teaches immortality of the human soul and its oneness with the Supreme Soul or Para Brahman.

113. Real culture is the attainment of Self-realisation.

114. The heart of Hindus can be deeply moved only through a religious and spiritual appeal.

115. Cradle experiences live up to the grave. What is read and learned in childhood and youth lives in the mind for ever.

116. The student is the future citizen. He must have good ethical and spiritual training.

117. Education should lead to love of God and man, service of humanity, cultivation of virtues and attainment of God-realisation.

118. Culture must be rooted in eternal values.

119. The history of the world is the history of its greatest men and women.

VI RESPOND TO THE CALL OF RELIGION

120. Religion alone teaches man to feel his unity with his fellowmen.

121. The main concept of every religion is the ennobling of human nature.

122. Religion is not some imaginary theory that speaks of some salvation for man after death. It is there to serve you here and now, to give you a new kind of joy, never before experienced by you.

123. Religion springs forth from within. He who knows himself and his relationship with the world and God is really religious.

124. Religion is to serve, to bring to the human mind a state of total happiness or bliss, a state of perfection.

125. Religion is not a call to man to cut himself off from selfless work. Religion is communion with life.

126. True religion remains always the same.

127. The lovers of God have no religion but God alone.

128. No religion has monopoly of the Truth of God. Each has truths which it specially treasures but there are essentials common to them all.

129. Religion is manifestation of Divinity in man.

130. Religion gives us a very systematic and scientific method of regaining the lost consciousness of eternal bliss.

131. A man without religion is an animal. He is corpse while living.

132. Religion means growth into Godliness through goodness and worship.

133. Religion is the discipline which transforms man into divinity.

134. The essence of religion consists in perpetual Self-examination and perpetual conquest of lower passions,

135. Religion is essentially the art and theory of the remaking of man. Man is not a finished creation.

136. What is wanted is a man-making religion. We do not want creeds and cults who fight and quarrel and disturb the peace and harmony of the world.

137. Religion alone is capable of moulding the moral fibre of man. Religion alone can rescue mankind from the catastrophic crisis with which it is faced today.

138. Religion is an absolute necessity for a perfect and full life in the Eternal.

139. The religious instinct in man cannot be killed

140. Do not attach yourself to any particular creed exclusively. You will diabe lieve all the rest. You will lose much good. You will fail to recognise the real Truth.

141. All prophets have only delivered and proclaimed in different tongues the same principle of Ethical Goodness and Eternal Truth.

142. The different religions do not contradict but supplement one another.

143. Spirituality is the core of religion.

CHAPTER VII

WISDOM LIGHT

i. The ancient path to Immortality

ii. Eternal Wisdom of India

iii. . The glitter that deludes.

iv. The bondage you must breath

v. Pierce the veil, behold the Light.

i. THE ANCIENT PATH TO IMMORTALITY

1. The ancient Rishis and sages of India have expressed their intuitive spiritual experiences in the Upanishada. These experiences are divine and authoritative.
2. The Upanishads are the fountainhead of not merely the religion of India but of her culture and philosophy as well
3. The Upanishads form the end of the Vedas. They propound the Vedanta philosophy. They contain the direct spiritual experiences of Seers. They are the essence of the Vedas.
4. The Upanishads declare, the knowe. Of Atman crosses beyond sorrow. The knower of Brahman attains the highest. "He returns not again. He returns not again."
5. The Upanishads are the crest-jewels of the Vedas. They are the milk of blissful knowledge, drawn from the four Vedic Laws.
6. The Upanishads are acclaimed to be the culmination of knowledge. They form the foundation of Indian culture and the basis of all the later rationalistic and inspirational works in the field of religion. Spirituality and Yoga.
7. The Upanishad-way is the way of purification and renunciation.
8. The Upanishads are records of the intuitions of mystic seers. They constitute the basic spring of Indian philosophy
9. The Upanishads are your best friends. They will lead you from untruth to Truth; from darkness to Light; from mortality to Immortality,
10. The Upanishads declare that Thou art in Truth the eternal infinite Satchidananda Atma. Meditate on the Mantras and taste the peace and bliss yourself.

ii. ETERNAL WISDOM OF INDIA

11. The ancient path is also the ever new path, For, it is the eternal path. The Vedic way is the universal one that is based upon the ultimate wisdom of the unchanging verities of life.

12. The Upanishads teach the philo sophy of oneness. They describe the nature of the Supreme Being and tell us how that Supreme Being can be realised by man.

13. All Vidyas of the Upanishads ar taught as aids to meditation. All such disciplines have knowledge of the Non-duality for their goal.

14. The Upanishads constitute the basic springs of Indian Philosophy. They are the source of the Vedanta Philosophy.

15. The Oneness of all existence is the message which Vedanta teaches.

16. Vedanta is the science of life, the art of living in the Eternal.

17. Vedanta is the language of Bharat Varsha's Soul. Its message is unity, Cosmic Consciousness, Cosmic love and oneпess.

18. Vedanta seeks universal welfare.

19. The Vedanta is both philosophy and religion.

20. Metaphysics is study of Reality.

21. Metaphysics is an abstruse study concerned with the nature of Being, with cause or genesis and with the existence of God.

22. The Absolute of the Vedanta is not a mere logical, postulate.

23. Philosophy is the art of perfect life.

24. Unity is the theme of philosophy

25. The Vedanta philosophy is the exposition of the nature of the ultimate Rea lity. It gives us the knowledge of the Real and presents us the method to obtain di vine realisation thereof.

26. Vedanta reveals the majesty of man in his essential Nature, the foundation of bliss and peace that man can tap if only he would shut his eyes to the deluding glitter of Maya.

iii. THE GLITTER THAT DELUDES

27. Discern what is false. Know that which is true,

28. "False", "Illusory", "unreal" are generally used to translate the word "Mithya".

29. Discern things as they really are and not as they appear to be.

30. Maya is a distorting power engaged in diversification, finitising, fragmentising, limiting and disfiguring the Reality. It creates manifoldness out of one homogenous Being. It creates countless forms qualities, and attributes out of the One Formless.

31. The individual soul identifies itself with the ego, mind and body and becomes subject to birth and death.

32. No man can ever think of himself as non-existent.

33. No one doubts "I am not"

34. “I know”, “I will”, “I act” are the three affirmations of the individual soul.

35. Jiva is the individual Soul. The word Jiva comes from the root “Jiv” which means to live.

36. The apparent conditioning of the Self by a complex of body and mind makes for finitude and the soul’s transmigration.

37. Conditioned by the body and the mind the soul becomes the subject of experience, pain and enjoyment

38. When the Jiva is individualised by its upadhis or vehicles, it regards itself as a doer or an agent..

39. The individual soul becomes fear less only when it establishes itself firmly in Brahman or the Reality.

40. During deep sleep man identifies himself with Brahman or the Supreme soul. Though shrouded by the veil of ignorance.

41. Owing to Avidya w see diversity where there is unity, and many where there is one.

42. Bondage results from forgetfulness of the true nature of the Self or Atma.

iv. THE BONDAGE YOU MUST BREAK

43. Ignorance is the cause of bondage.

44. Diversity is ignorance. The fruit of ignorance is conflict and misery.

45. The appearance of a second entity other than the Self is the cause of all worry and sorrow.

46. The many partly conceal and partly reveal Reality or Para Brahman.

47. Bondage is due to ignorance and removal of this ignorance constitutes libe ration or Moksha.

48. Pain and death exist. Their ultimate cause is ignorance. Their cure is knowledge of Brahman or experience of the eternal bliss of the Supreme Self.

49. Reality does not contradict itself.

50. Whatever contradicts itself cannot be real. It is a phenomenon, an appearance of Reality.

51. Matter is shadow, a glory, Shakti which is called Maya of Brahman

52. Behind matter there is a spiritual Reality Brahman.

53. The vital airs proceed from the Soul Desire proceeds from the Soul Memory proceeds from the Soul Space proceeds from the Soul Power proceeds from the Soul. Knowledge proceeds from the Soul Will proceeds from the Soul. Mind proceeds from the Soul.

54. That which is One has become this All

55. Being cannot proceed from nonbeing.

56. Behind matter there is spiritual reality. Nature is a symbolism which leads to God. Nature is the power of God.

57. Atman exists for ever. It has no beginning or no end. It is shapeless and is not limited by time, space and causation.

58. By the knowledge of this All-Pervasive Reality underlying all things, immortality can be attained.

v. PIERCE THE VEIL; BEHOLD THE LIGHT

59. Behind the changing and finite world-appearance, there must be One Renlity, infinite and eternal.

60. Only a knowledge of what lies beyond this world of appearance can show the man the Para Brahman, the Supreme Reality underlying them.

61. Of this infinite Being we can only assert 'Neti Neti' Not this. Not this. He is not finite. He is not changing Not many.

62. Reality is absolute Unity, One without a second. Undivided, Non-dual

63. Unless this Being were conscious, it would however be nothing. It must therefore be a Self or Spirit (Atman). This Spirit being infinite and eternal, must be Self-complete and therefore requires nothing beyond Itself. It is therefore Bliss.

64. The manifestation of the world is a marvel.

65. Manifestation does not affect the integrity of Brahman or the Absolute.

66. This world is only imagination. (Manah Kalpitam Jagat).

67. This world is relatively real, but unreal from the absolute point of view.

68. This world of the many is a world of appearance. Reality is the infinite or all-embracing One, a conscious Being.

69. The relation of Brahman with the world is Anirvachaniya (Impossible of ex plantation).

70. Brahman or the Absolute is different from Prakriti and its modification. He is of the essence of Pure Knowledge and absolute bliss. He is the witness of intellect. He is the substratum of this universe and egoism. He manifests the gross and subtle universe, in the waking and dreaming states.

71. Brahman or the Absolute is name less, because He is formless.

72. All men desire by nature to know. Knowledge is the essence of one's own Atma or Self.

73. Look at the stone-dog. The stone vanishes. Look at the stone, dog disappears. Even so, when you realise Brahman, the world and Maya vanish. When you look at the world, Brahman disappear

74. When you look at the wood-elephant, the wood disappears. The elephant veils the wood. When you look at the wood, the elephant disappears. Even when you behold Brahman, the world disappears. When you look at the world, Brahman vanishes.

75. As the sun is never contaminated by the defects of the eye, so the Atma or the Supreme Soul that dwells in all beings. Is never touched by the miseries of the world, pleasure and pain

76. The nature of Supreme Self or Atma is pure awareness Awareness always implies existence. How can be awareness without being existing Awarm and existence are one and the same thing Jual

unconditioned, unqualified awareness is also harmony and peace. So it is also blissful. Thus the real nature of Atma is awareness or absolute consciousness, existence and Bliss.

CHAPTER VIII

WISDOM OF THE HIMALAYAS

i. Advice from a Himalayan abode

ii. Admonitions from a Himalayan hermitage.

iii. Sage guidance.

iv. The ancient truth,

i. ADVICE FROM A HIMALAYAN ABODE

1. Acquire knowledge from any source.
2. A little knowledge puffs up; a great knowledge makes one humble .
3. Intellectual development makes one argumentative and controversial. There is no receptive attitude for spiritual influences.
4. "The end of knowledge is service." So says the Karma Yogi. "Bhakti is independent. It does not want the help of Knowledge." So says a Bhakta. "Bhakti is an auxiliary to knowledge."So says the Vedanti.
5. Aim at perfection in everything.
6. Health is absence of disease. Perfection is something which comes when imperfection is removed
7. Admit your own faults instead of spotlighting the other fellows."
8. The judgement of your enemy is often nearer the truth than the judgement of your friend.
9. If you see your own mistakes and defects, you have no time to think of the mistakes and defects of others.
10. Have a strong determination to attain what you want. You will succeed
11. There is nothing that a strong de termination and an iron will may not accomplish.
12. Success evolves out of failure. Failure is a stepping-stone to success

ii. ADMONITIONS FROM A HIMALAYAN HERMITAGE

13. Be noble and true. Then alone you are an Arya.
14. The wise do not swerve from the path of truth. They care neither for praise nor censure.
15. The standard of life and respectability must be measured not by one's material, but by his moral and spiritual possessions.
16. Do not try to be more rich, but try to be more virtuous.

17. Self-seeking is self-destruction.
18. The richest wealth is knowledge of Atman. The greatest poverty is ignorance. The most frightful calamity is egoism. The greatest nobility is selfless service with Atma Bhava..
19. There is no sorrow like attachment There is no happiness' like renunciation There is no penance like the practice of Truth. There is no eye like that of an eye of wisdom.
20. You will enjoy great peace, happiness and prosperity even if you live in the spirit of one Sloka of the Gita.
21. Rejoice with those who do rejoice Weep with those who weep.
22. A kind thought is helpful.

iii. SAGE GUIDANCE

23. Control yourself. You can control others.
24. Strength is the law of freedom.
25. Freedom and equality s a spiritual urge.
26. Confusion is born of lack of understanding.
27. Power in a source of danger Power corrupta. Power should be kept under pro per check.
28. Power is a dangerous thing. It cor rupts the mind. It brings one's downfall If the wielder of power is righteous, he is quite safe. Power must be guided by Dharma or righteousness.
29. Arjuna and Bhishma were power ful. They were guided by the righteous Yudhishthira, their elder brother. Therefore they did not misuse their power
30. Siva and Shakti go together. We cannot think of the one without the other Siva is Light, Wisdom. Shakti is power.
31. Unless man rises above passions. How pitiable is man.
32. Only one-twentieth of a man consists of reason. The remaining portion consists of passions and appetites.
33. If reason is at the mercy of your passions, you cannot have any illumina tion.

iv. THE ANCIENT TRUTH

34. God is a mystery. Man is a mystery. World is a mystery.
35. Death is not the end of life. It is merely the transition from one state of existence to another.
36. When a child is born, he cries and others are happy. When a saint, departa from the world, he goes with a smile and others weep.
37. Pain is a purifier and uplifter.

38. Sufferings and sacrifice are the axles of evolution.

39. Suffering purifies. Suffering Turns the mind towards God. Suffering develops endurance and will-power.

40. Suffering purifies and turns the mind towards God. Suffering strengthens the will, softens the heart and generates the power of endurance.

41. Nothing happens by chance There is a plan which is ever carrying us to our glorious destiny.

42. Let the dead past bury its dead; present is all in all.

43. Everything in this world has bright side

44. Always try to look at the bright side of things.

45. Chastity, purity, service, simplicity and modesty are the ornaments of woman

46. The mother is more worthy of reverence than father or teacher.

47. Yoga aims to impart the sense of fullness in man.

48. Yoga is the science of full life in tune with the Infinite, which is the fountain of pence, bliss, wisdom and power.

49. Yoga helps the aspirant to be come perfect, to become divine, to reach God and see God.

50. Depend upon God. Care not for the morrow.

CHAPTER IX

THE PEAKS OF PERENNIAL PERFECTION

i. Ancend unto grandeur.

ii. Attain this exalted vision

iii. Train thy mind to this tank

iv. Overcome the arch-enemy.

v. The true victory.

vi. The master-power that overcomes

vii. Transcend intellect: awaken intuition

viii. Arise on the swings of meditation

ix. Light from the heights.

i. ASCEND UNTO GRANDEUR

1. Stand at the foot of a hill and behold the world. You will see vast differences, tall trees, short trees, red flowers. Yellow flowers, elevations and pits, stones and pebbles, etc. Ascend up to the peak; You will see no differences. Even so, you will see no differences when you reach the peak of Nirvikalpa Samadhi or Superconscious State; you will experience oneness, unity, one homogeneous mass of Wisdom-Bliss.

2. In Nirvikalpa Samadhi all consciousness of duality is obliterated. The experiencer, the experienced and the exper ience have become one.

3. Samadhi is seeing things as whole, as One.

4. In Nirvikalpa Samadhi ego vanishes, the world disappears and the indivi dual soul merges in the Satchidananda Brahman.

5. In Savikalpa Samadhi there is consciousness of individuality. There is the mystic vision of God. There is the triad or Triputi experiencer, experienced and exprelence.

6. In ecstasy the aspirant experiences Bliss; in Nirvikalpa Samadhi the aspirant becomes Bliss itself.

7. As a careful charioteer, having yoked good horses, takes the car-warrior to where he likes, even so the Yogi, careful in concentration, soon attains to the highest peak of perfection or Nirvikalpa Samadhi.

8. Just as a man, fixing his mind on a vessel full of some liquid, carefully ascends a flight of steps, so also the Yogi fixed and absorbed in his Atma or the Supreme Soul carefully ascends the rungs in the ladder of Yoga and reaches the highest summit of Nirvikalpa Samadhi.

9. Nirvikalpa Samadhi or the Superconscious State is the highest spiritual experience.

10. There is intense bliss in Nirvikalpa Samadhi.
11. A Sanyasi in Nirvikalpa Samadhi is a great blessing to the world. He puri fies and elevates the whole world. He has become the soul of all. He does more good to the world than the erudite scholars and the politicians of the world. Glory to this Sanyasin, the force of the world. Most dynamic, spiritual

ii ATTAIN THIS EXALTED VISION

12. In Samadhi all names and forms vanish. There is a boundless infinite conscious ocean of light.
13. The forms appear unreal like shadows or pictures painted on canvas.
14. Subject and object relationship disappears.
15. Time and space vanish. Ego dis appears. There is only existence, (Kevala Asti). The soul merges in Brahman. All dualities vanish.
16. There is an experience of infinite void alone.
17. There is an experience of 'Aham

Asmi', 'I exist'.

18. Later on comes the experience of existence, consciousness, bliss.
19. Nirvikalpa Samadhi is a transcendental experience, impossible of conception, impossible of expression, free from the differentiation of the knower, the knowledge and the known, a very unique experience which puts an end to the relative notion of God, individual soul and world (Iswara, Jiva and Jagat).
20. Nirvikalpa Samadhi is the processless, immediate experience of the relationless, spaceless, timeless Brahman an ex perience resulting from one's habituation to the non-dual knowledge of Atman.
21. Happines is inherent in one's own Self or Atma and is not due to external cause
22. Real inner peace is independent of external conditions.
23. Your true happiness lies in your own Atma, the Indweller, the Infinite with in you.
24. Nirvikalpa Samadhi is a state where the principle of individuality is dissalved in unconditioned existence, a state of the realisation of the Real.
25. Nirvikalpa Samadhi is that experience of the life of the Absolute that puts a sudden end to all relative existence and there neither the world nor the Self exists even as a vague remembrance.
26. Nirvikalpa Samadhi is the most blessed and supreme state of absolute freedom and conscious eternal life. It is not a mere conviction nor it is a postulate of speculation, philosophic boldness, but actual Being.
27. Nirvikalpa Samadhi is an immediate here and now of spacelessness and timelessness, the inexpressible, beyond joy and sorrow, beyond knowledge and ignorance, beyond life and death, beyond what is manifest and what is unmanifested, beyond all that is beyond.

28. It is supreme death of all, the total annihilation of every thing. Yet it is the highest peak of real life, the wisdom of wisdom, the joy of joy, the power of power. The real of the real

29. It is the realisation of the conditionless condition, of the completest consciousness, the fullest Reality, the immensest power, the intensest bl

III. TRAIN THY MIND TO THIS TASK

30. A lustful mind can never know things of the Spirit or deep things of God.

31. The carnal mind cannot grasp spiritual things, things which are beyond the grasp of the intellect.

32. Saturate your mind with thoughts divine.

33. Check the rising of evil desires and emotions and stimulate good thoughts and feelings.

34. Continuous struggle to keep the modifications or thoughts of the mind perfectly restrained is practice.

35. A mind is the result of the past thinking. It is constantly being modified by present thinking. It is material. It is made up of subtle matter. Light from Atma or Soul. It borrows

36. Train your mind. Avoid dissipation of the mental forces in mind-wandering, day-dreaming and badly directed and unorganised thinking.

37. Self-discipline must begin with the mind first. The practice of Sama (control of mind) comes first and then comes Dama (control of senses).

38. The subconscious mind is a sort of vast storeroom underneath the conscious mind.

39. The subconscious mind plays an important part in the psychological life of man. Your distractions, pulls and cravings emanate from the Subconscious

40. The conscious mind co-operates with and never condemns the subconscious.

41. This world is full of wonders, but nothing is “more wonderful than mind.

42. Have always a background of good divine thoughts. Do not let your mind be idle.

43. Silence of the heart, silence of the mind is better than the silence of the tongue.

44. Man’s mind cannot rest until finds rest in God.

45. The mind is born of bliss. So it tries to attain happiness. It is always seeking to attain Brahman or the Absolute who is an embodiment of bliss.

46. The mind requires Being or Reality.

IV. OVERCOME THE ARCH-ENEMY

47. Ego is the arch-enemy of bliss in -life.

48. The greatest obstacle to Life Eternal is T’, the ego.

49. The little ‘I’ must vanish if life. In the Eternal must grow.

50. To become free is to be egoless.

51. Where this little self ends, Bliss eternal manifests.

52. To destroy the ego through selfenquiry is alone true renunciation.

53. The moment T thought arises on waking, all other thoughts rush out. Catch this T thought. There lies the true value of Vichara or enquiry. Melt this 'T' thought in its source or Para Brahman and become identical wih Para Brahman
54. Be not possessed by the ego or sires. Be Atmavan. Be Atman-pd
55. Remember egoism casts delusion on man. It causes forgetfulness of good thoughts and forces him to entertain evil thoughts and do evil actions. Eradicate egoism to its very root.
56. Obedience, humility and servine will annihilate egoism.

v. THE TRUE VICTORY

57. The way to peace is by overcoming desire.
58. Desire nothing. You will have everything
59. He who is desireless is the richest man in the world.
60. Personal desire always brings disappointment in its train.
61. Desire is fed by thoughts and kept alive by the will.
62. Des.re is the root-cause of birth and death.
63. Sorrow, pain and fear are children of desires.
64. A desire can arise only where there is a sense of imperfection.
65. Behind will stand desires.
66. In suppression of a desire there is force. There is tension. The desire remains hidden and manifests with redoubled force when an opportunity comes. in self-control the desire is eliminated by the power of discrimination. The desire dies a natural death. The desire is transmuted into will or spiritual energy.

66a. There is no end to man's desires. Desires are infinite. Their fulfilment is very limited. Desirelessness is Moksha or freedom. Become desireless by meditating on the desireless Brahman or Atma.

67. Sannyas is the renunciation of the desire and not the renunciation of action.

vi. THE MASTER-POWER THAT OVERCOMES

67a. Renunciation is the great power.

68. Spirituality has renunciation as its vital force.

69. Renunciation is the beginning of spiritual life.

70. Complete detachment is the only remedy to get out of Samsara

71. In the material world you grow by acquisition; in the spiritual realm you grow by renunciation.

72. The spirit of renunciation is the deepest reality of the human soul.

73. Man's progress in the spiritual path is through renunciation.

74. Renunciation comes from a correct perspective, sense of values in the judgement of what is permanent, real, to be sought after, and what is transitory, delusive, mean and not to be sought after

75. There is withdrawal from sense pleasures when one develops dispassion and discrimination.

76. The more you lose materially, the more you gain spiritually.

77. Self-denial is renunciation in practice. It is discipline of mundane desires, a restraint over the out-going senses, not providing the fuel of gratification to the flame of sensual cravings, not submitting to the dictates of selfishness.

78. Renunciation is complete only with the dawn of knowledge.

79. Tyaga is the renunciation of the fruits of all works.

80. Tranquil men of renunciation attain salvation. They are freed from the fear of birth and death. Their merits and demerits are destroyed by the fire of wisdom.

81. Renunciation is like a burning flame which consumes the moths of worldly desires, cravings and attach ments.

82. The fruit of dispassion is know ledge. The fruit of knowledge is the experience of the Bliss of Atma.

83. Attachment to Vairagya (dispassion) is as much an evil as attachment to Raga (passion) itself.

84. Vairagya Abhimana (I am a great Vairagi) is more dangerous than the householder's Abhimana (I am a wealthy man, I am a great donor)

vii. TRANSCEND INTELLECT AWAKEN INTUITION

85. Know God by direct knowledge and not by intellect.

86. Intuition knows the Truth by di rect knowing or discerning.

87. Intuition reasons not but knows.

88. Intuitive knowledge comes in a flash and it is invariably unerring. It be longs to the Super-Conscious Mind.

89. Sense-perception, reason and inference are the accepted three means of knowledge.

90. Man knows the mysteries and for ces of Nature by reason.

91. Man knows the mysteries and potencies of God Who is above and beyond human reason by devotion.

92. There is another means of knowledge called intuition which is the direct perceiving faculty of the soul.

93. The proof of God is in intuition and super-conscious and trans-rational inner realisation.

94. The fruit of the practice of Raja Yoga is the attainment of perfect calmness, the peace that passeth all understanding in which state intuition or super conscious perception dawns.

95. Intuition sees God. Reason gives the logical proofs.

96. God can be seen by the Seers by keen and one-pointed intuition.

97. Through intuition you can know everything. Bhrigu Rishi was a sage of intuition. Bhrigu Samhita written centuries ago gives the present-day life of an individual in detail. What a great marvel

98. Have mastery over desires. Meditate. Discover the divine Self concealed in your heart.

99. Detach the mind from the objects, plunge yourself in the depths of your heart and rest in Atman.

100. Withdraw yourself from the nar row limitations of empirical existence Cultivate dispassion and renuncistim Meditate on the Atman. You will attain Self-realisation.

viii. ARISE ON THE WINGS OF MEDITATION

101. Meditation leads to understand ing. Insight and wisdom.

102. Meditation will bring light is your hearts

103. Meditate Enter the Silence You will realise God within yourself.

104. In meditation, in Silence, there to the flowering of the Sol

105. Union with God comes through meditation. In meditation all other thoughts are excluded.
106. Make your inner life more perfect, more comprehensive, more universal through meditation.
107. The hidden, the unknown, the incomprehensible, the mysterious, the marvellous, the wonderful be realised through meditation and intuition.
108. Serenity, aspiration, determination, self-restraint, are the pre-requisites of meditation.
109. Remember: if there are cheerfulnem, joy, peace on the face know that the seeker is progressing in meditation. There are gloom and depression cen 11 the face, know that the aspirant is under the influence of Tamas and inertia
110. Fear, hatred Jealousy, spite grief, regret are devitalising emotions. Abandon them. Cultivate their opposites courage, love, cheerfulness
111. Meditate on these formulae: ‘God does everything. God is just. God does everything for our good. You will derive immense solace, strength and peace,
112. Meditate on the formulae: ‘I am Immortal Brahman, I am Pure Consciousness, I am Infinity, I am Eternal, I am Immortal. These formulae are dynamic in their power to enlighten, strengthen, heal and bless.
113. Lose your phenomenal self in the rapture of divine contemplation.
114. Purify. Meditate. Open your heart more and more to the glorious Light of Truth.
115. Meditation helps you to grow in the spiritual path and attain wisdom. Therefore, meditate regularly.
116. Sit down in the early morning. Close your eyes. Try to be in the living presence of God Who is Truth, Love, Wisdom and Bliss.
117. Let the supreme object of your meditation be Truth or Para Brahman.

IX. LIGHT FROM THE HEIGHTS

118. Remember: this world is impermanent, unreal and full of pains, sorrows, diseases and death, and God is full of bliss, peace and wisdom.

119. This world is transient, unreal, empty of abiding worth.

120. Giving up the thirst for objects is non-attachment.

121. Attachment is a mark of sorrow. Attachment stupefies.

122. Abandon greed for wealth, love for sensual pleasures, lust for power. These are three great obstructions in the spiritual path.

123. Regard power, prominence, fame as poison.

124. Out of possession comes no satisfaction. Out of sense-gratification comes no satisfaction. Out of materialistic pursuit comes no peace and happiness

125. One finds in life that, in spite of worldly success, material comforts and intellectual brilliance, in spite of everything there is an immeasurable emptiness, an utter loneliness of spirit.

126. Be like a bee that sits on the flower alone and drinks honey. Drink the honey of immortality.

127. Be not like a fly that sits on sweetmeat and filth also. Abandon sensual filth

128. Sensuality is infidelity.

129. Temptation is at first like an ordinary visitor of your house, then like an ordinary guest, then like a distinguished guest and finally like the proprietor of the house. Beware. Be eternally vigilant slay this temptation, your arch-enemy of peace, through discrimination, dispassion, meditation, prayer and enquiry.

130. Temptation is at first like a ripple, then like a wave and finally like an ocean. Nip it in the bud. Destroy the ripple. Be eternally vigilant.

131. Through temperance you will have victory over appetite

132. Things in the world are unreal because they are changing and perishable.

133. The wheels of time are mysterious. Time is a concept of mind. Without mind there is no concept of time. Annihilate the mind. You will go beyond time You will enter the realm of Timeless. You will live in the Eternal.

134. This is a world of pain and death. Brahman is Bliss and Immortality. There fore realise Brahman, the innermost Self or Atman.

CHAPTER X

HOPE OF HUMANITY

i. Secret of World Welfare

ii. India's Message of Blessedness..

iii. Enemies to Human Happiness.

iv. Overcome these Destructive Urgea

v. O Man, Change Thyself. Usher in Peace.

vi. India's Formula for World Welfare

i. SECRET OF WORLD WELFARE

1. That which bestows material welfare (Abhyudaya) and Moksha or emancipation (Nisreyasa) is Dharma.

2. Righteousness leads to the harmonious and peaceful society, and the harmony and peace in the soul,

3. The basis of righteousness is self-discipline.

4. Right conduct is Dharma. Right thought is Dharma; and right action is Dharma.

5. Dharma is the pivot of life. It directs the activities of men along proper lines to the achievement of the ultimate goal of God-realisation. Dharma is rightcousness, the sacred duty.

6. Righteousness is the way to Immortality. Vice is the way to death. The righteous people die not. The vicious people are already dead.

7. Dharma is God Himself. By acting in accordance with Dharma, you will be worshipping and communing with the Supreme Reality.

8. Happiness is the bloom upon virtue Vice brings unhappiness.

9. To the discerning, the rule of Dharma is evident everywhere in Nature. There is order and system in the universe, justice and law which are due to the spontaneous manifestations of the Supreme, Who is an embodiment of these.

10. Manu recognised the ten essentials of Dharma as fortitude, forgiveness, self-control, non-theft, purity of mind and body, control over the senses, purity of intellect, wisdom, truthfulness and absence of anger.

11. Living in Dharma or righteousness is as important as worship of the Lord.

ii. INDIA'S MESSAGE OF BLESSEDNESS

12. Ethics is one of the fundamentals of spiritual life as well as of a happy and peaceful secular life.

13. The ethical systems of the world have much in common, both what they prohibit and what they enjoin.

14. Absence of enmity towards all creatures in thought, word and deed, compassion to all creatures and charity these constitute the Eternal Dharma.

15. Ahimsa is a state of mind when hatred, anger, malice and envy are transmuted into love by purifying and training our animal instincts. Ahimsa in the sense of non-killing is almost impossible to practise.

16. Cruelty to animals is sin. In America those who ill-treat animals are put in prison.

17. Ahimsa is positive love for all. Ahimsa is compassion. It is not mere harmlessness.

18. Bear no malice to anybody. No harm to any creature. Do

19. Do not revenge against those who happen to injure you. Ness and forbearance. Practise forgive-

20. Unless you have a forgiving spirit, you will not see God.

21. Forgiveness is the highest power.

22. Forgiveness is the grandest energy of love.

23. Hear the voice of conscience. It will tell you to follow the truth and truth alone.

24. Think well before you speak. Be accurate and truthful in your speech. Do not twist facts. Do not exaggerate. Let your thought, word and deed agree.

25. There is nothing higher than Truth.

26. Purity is the gateway of wisdom and love.

27. Purity is freedom from falsehood and desires.

28. Purity is freedom from desires, untruthfulness and attraction for sensual objects.

29. No one can ever hope to know God without purity.

30. Purity comes from incessant selfdiscipline and prayer to God.

31. Humility is the path of Immortality. Earnestness is the path of blessedneen.

32. The greater the man, the greater the humility.

33. Humility is gateway to wisdom.

iii.. ENEMIES TO HUMAN HAPPINESS

34. Selfishness is the source of all evils.

35. Selfishness is a dire disease. The remedy is selflessness and self-control

36. From selfishness come an inner emptiness, anxiety and a state of restlessness; from self-denial come strength, moral courage, satisfaction in being victorious in the struggle over base propensities.

37. Selfishness is sin. Annihilation of selfishness is annihilation of sin and attainment of Moksha.
38. Malice or ill-will is a deadly sin.
39. Never speak ill of anyone. Re fuse to listen when anyone else speaks of another.
40. Anger is a deadly sin. It divides man from man. Sin. Envy also is a deadly
41. Envy is a form of ill-will or malice. It arises from excessive love of wealth or fame or from sensuality.
42. Desire and anger destroy one's goodness.
43. Slay impatience and irritability, You will enjoy peace that is ineffable.
44. Control of temper is self-control, Be calm, serene and unruffled always, Remove irritability also.
45. Are you tired of your irritable temper Seek the cause and remove the cause. Practise patience.
46. Come out of passion. You will find peace.

iv. OVERCOME THESE DESTRUCTIVE URGES

47. Lust and anger destroy knowledge and discrimination.
48. Lust and anger obscure knowledge, stupefy man and impel him to sinful acts and conduct,
49. Lust is a canker of the mind.
50. Lust corrodes the conscience.
51. Lust and anger are seated in the senses and the mind.
52. Lust is an obstacle to love divine. Hence the vow of celibacy or Brahmacharya.
53. The cardinal vices are worldliness, wrong desires and attachment to material things, stupidity, infatuation and hatred.
54. The vices are directly or indirectly from the excessive desires of the body, from man's animal nature.
55. Gluttony, carnality, greed and pride are deadly sins.
56. Ignorance, infatuation, stupidity, are the worst vices. It is very difficult to get rid of them.
57. Loss of temper is loss of sense.
58. Do not be a hypocrite. Do not wish to appear to others as better than you are.
59. Do not do anything in an underhand manner. If you think the right thing to do, do it openly and boldly.
60. Man knows what virtue is, but he cannot practise it. He knows what vice is, but he has no power to desist from it. This is Maya. Inexplicable is the power of Maya.

61. Do not fear anyone or anything. Be bold. Be courageous,

62. Fearlessness is the greatest asset of an aspirant.

63. No virtue or spirituality can thrive where there is fear.

64. Moha or infatuation is the cause for sorrow. Moha is born of ignorance. Slay this ignorance. You will enjoy eternal bliss.

v. O MAN CHANGE THYSELF USHER IN PEACE

65. Repent. Change your mind from evil to good.

66. Cease to do evil. Learn to do well. Set about doing good. Cleanse your mind. Repent. Change your mind. Change from a wicked mind to a good mind.

67. If you want to be good, you must cease to do evil. You must fight against your evil ways.

68. When discrimination is attained, evil no longer ever tempts.

69. The divine light or wisdom pours down upon the minds of men when they are not blinded by evil, and enlightens them and makes them wise.

70. There is more heroism in self-denial than in fighting a formidable battle.

71. Self-denial is the opposite of selfishness.

72. Self-denial is an antidote to the turbidity of self-centredness.

73. Self-denial is a cardinal virtue in the spiritual path. By the practice of selfdenial one attains a glowing sense of understanding, fellowship and helpfulness to others, breadth of vision, purity of the heart and peace of mind.

74. In giving is your truest joy and Liberation.

75. Life is to give but not to take.

76. Self-control will bestow happiness and peace.

77. The self-restrained person who has acquired mastery over the senses is never tained with sin. Evil has no power him.

78. Moral life is a condition precedent for enquiring into Brahman or the Absolute.

79. Character is the true life’s pillar.

80. Character is the ornament of the Virtuous.

vi. INDIA’S FORMULA FOR WORLD WELFARE

81. Life is one. The crown of life is compassion. Therefore, be compassionate. Compassion will make you noble and divine.

82. Have compassion for those who suffer; love and mercy for bad men and forgiveness for those who have injured you

83. Cultivate consideration for the feelings of others.

84. What is a compassionate heart? A kindling of the heart with mercy, love and kindness for every creature, over mankind, the birds, the animals and the whole creation.

85. Mercy is the highest virtue.

86. Learn to endure. You will have joy in Eternity.

87. Give each man his due. This is Justice. Justice is the opposite of ill-will.

88. Saralata is simplicity. Be simple. You will realise God,

89. Patience is the key to Self-realisation.

90. Moderation is the first virtue.

91. Kind hearts are gardens

1. Kind thoughts are roots.

2. Kind words are flowers.

3. Kind deeds are fruits.

92. He who shows courtesy reaps friendship.

93. He who plants kindness gathers love.

OM Tat sat Brahmarpanamastu

STORY OF SWAMI SIVANANDA

We have received several volumes of Swami Sivananda's writings. We value them highly and in due course they will all be reviewed in our magazine, NEW AGE INTERPRETER. THE

It is always heart-warming to receive communications from your institution since they are always radiant with the spiritual radiations representative of your Academy and the land of Light in which it is situated.

Our grateful and appreciative thoughts go out to you, each and all.

Theodore Heline,

Los Angeles

California

His Holiness Sri Swami Krishnanandaji clearly outlined at a meeting that you represented all the Missions and missionaries of Bharatavarsha. Thy ideal is to

Propagate the nectarine wisdom of ancient India. Oriental truths and mystical language was most difficult for the Western mind to comprehend. What Sri Swami Vivekananda had done many years ago was being done by Thy Holiness today, but on a vaster and grander scale. Thy language was the language of the heart. It made an immediate appeal to the Western mind. No Vedantin had made such a solid and permanent hold on the minds of the people all over the world, before you

Dr. M.P.R. Sood, Nairobi

I am most grateful to you for the book you sent to me, especially the two on the Divine Mother whose blessings I constantly crave for. The pocket editions of your wonderful teachings are excellent for carrying about with one, so that one need never be without the inspiration which your words afford. Thanks for your great kindness, blessing attends my life A times I seem to be bathed in such wonderful peace and pommemmed of such tenderness for all God's creatures. What can this world give compared with what I have received Yet I have just received to long for more, even as I write this, my whole being thrills with desire. I must ask you. Gurudev, to bless me and hear my prayer

James Milroy, Nairobi, Kenya.

I always feel thy helping hands. Thy ways are mysterious, my beloved master Thou art the maker of possible from impossible. How thy holiness has changed my future in a very mysterious manner! How miraculously thy holiness has saved me!

T. Kanayo, Hong Kong

Having been informed of your noble name and Ashram I should like to take the liberty of writing to you in connection with my earnest intention to receive spiritual guidance and training in Yoga. I am a humble Korean Buddhist now in India in quest of Indian philosophy.

Bak Kum Bae,

Sarnath

I am very thankful for the grace of coming in touch with H.H. Swami Sivananda's beautiful personality and wonderful teachings. 1

Elvy Lundmark

Sweden

I am very grateful for the gift of books wh.ch are treasures unlimited. I was a chain smoker and left off this bad habit through your grace which is my strength.

N.T.S. Singapore

I have read your letter with great interest.

K. Hirnsberger Tirol

Father, thank you so much for the lovely books you sent me. They are my sole consoling companions in the distressing condition I am in, suffering from Tʙ.

J. G. B. Kuala Lumpur

It gave me great joy to receive your letter. I will have this letter read in the Ashram on this coming Sunday service, and it will greatly inspire the devotees.

R. M. Pillai

Natal, South Africa.

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SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Deekshita and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta.

His passion for service drew him to the medical career; Malaya claimed him. He discovered that people needed right knowledge most of all dissemination of that knowledge he espoused as his own mission. He settled down at Rishikesh in 1924, practised intense, austerities and shone as a great Yogi, saint, sage and Jeevanmukta.

In 1932 he started the Sivanandashram. In 1936 was born the Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organized. In 1950 he undertook a lightning tour of India. In 1953 he convened the World Parliament of Religions. He is the author of over 200 volumes and has ‘disciples all over the world, belonging to all nationalities, religions and creeds.

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